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Registered No. L. 588.

Vol. XXI.
No. I.

Whole. No. 176.
New Series No. 36.

THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

ASARH 1980, JUNE 1923.

151455

R 294.105.V51V

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Inland Rs. 5, Foreign 10 s. *Single Copy annas 8*

All remittances should be made to the Secretary Arya Pratinidhi Sabha, Punjab, Lahore.

Printed and Published from the Bombay Machine Press Lahore by Sharat Chandra Lakhanpal Printer & Publisher.

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वैदिक धर्म के अमूल्य ग्रन्थ।

[१] योग-साधन-माला।

(१) संध्योपासना। योग की रीति से संध्या करने की पद्धति। मूल्य १॥) डेढ़ रु०

(२) संध्या का अनुष्ठान। मूल्य ॥) आठ आने

(३) वैदिक-प्राण-विद्या। प्राणायामपूर्वार्ध। मूल्य १) एक रु०

(४) ब्रह्मचर्य। सचित्र। वीर्यरक्षण के उपाय। मूल्य १।) सवा रु०।

[२] उपनिषद्-ग्रन्थ-माला।

(१) "ईश" उपनिषद् की व्याख्या। मूल्य ॥=) चौदह आने।

(२) "केन" उपनिषद् की व्याख्या। मूल्य १।) सवा रु०।

[३] आगम-निबंध-माला।

(१) वैदिक-राज्य-पद्धति। मू०।=) पांच आने

(२) मानवी-आयुष्य। मूल्य ।) चार आने

(३) वैदिक सभ्यता। मूल्य =) तीन आने

(४) वैदिक-चिकित्सा-शास्त्र। मूल्य ।) चार आने।

(५) वैदिक स्वराज्य की महिमा। मूल्य ॥) आठ आने।

(६) वैदिक सर्पविद्या। मूल्य ॥) आठ आने

(७) मृत्यु को दूर करने का उपाय। मूल्य ॥) आठ आने।

(८) वेद में चरखा। मूल्य ॥) आठ आने

(९) शिवसंकल्प का विजय। मूल्य ।॥) बारह आने।

(१०) वैदिक धर्म की विशेषता। मूल्य ॥) आठ आने।

[४] स्वयं-शिक्षक-माला।

(१) वेद का स्वयं शिक्षक। प्रथम भाग। मूल्य १॥) डेढ रु०।

(२) वेद का स्वयंशिक्षक। द्वितीय भाग मूल्य १॥) डेढ रु०।

[५] देवता-परिचय-ग्रन्थ-माला।

(१) रुद्रदेवता का परिचय। मू०॥) आठआने

(२) ऋग्वेद में रुद्र देवता। मू०॥=) दसआने

(३) ३३देवताओंका विचार मू०=) तीनआने

(४) देवता-विचार। मूल्य =) तीन आने।

[६] धर्म-शिक्षा के ग्रन्थ।

(१) बालकों की धर्म-शिक्षा। प्रथम भाग मूल्य =) एक आना।

(२) बालकों की धर्म-शिक्षा। द्वितीय भाग मूल्य =) दो आने।

(३) वैदिक-पाठ-माला प्रथम पुस्तक। =) तीन आने।

[७] यजुर्वेद का स्वाध्याय।

(१) यजु०अ० ३०। नरमेध मू० १) एक रु०

(२) यजु०अ० ३२। एक ईश्वर उपासना। मूल्य ॥) आठ आने।

(३) यजु० अ० ३६। शांति का उपाय। मूल्य ॥) आठ आने।

[८] ब्राह्मण-बोध-माला।

(१) शतपथबाधामृत। मूल्य ।) चार आने

[७] वैदिक धर्म।

यह सचित्र मासिक पत्र वैदिक धर्म के तत्व ज्ञान का विचार और प्रचार कर रहा है। योग साधन विषयक लेख भी सब को करने योग्य सुगम रीति के साथ इसमें प्रसिद्ध होते हैं। वार्षिक मूल्य ३॥) साढे तीन रु० है। शीघ्र मंगवाइये।

मन्त्री—स्वाध्याय मंडल, औंध (जि० सातारा)।

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

VOL. XX
No. XII.

HAR 1980, JUNE 1923.

WHOLE No. 18
NEW SERIES
No. 36.

Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER XIII.

AMENITIES.

अमर्त्याश्चापि मर्त्याश्च यत्र वसंति हि ॥
तद्वस्त्विति मतं तज्ज्ञै स्तद्भेदं च वदाम्यहं ॥
भूमि प्रासाद यानानि शयनं तच्चतुर्विधं ॥
प्रासादादीनि वास्तूनि वस्तुत्वाद्वस्तुसंश्रयात् ॥
वस्तुभि र्निर्मितत्वाच्च प्रोक्तान्येवं पुरातनैः ॥

मयमत०

Any substance in the cavity of which perishable or non-perishable things reside is called a thing **वस्तु**. Things are divided into four classes viz. (1) ground **भूमि**, (2) buildings **प्रासाद**, (3) conveyance **यान**, and (4) furniture **शयन**. All these are called **वास्तु** because they are composed of **वस्तु**.

भूमिस्तुद्विविधा प्रोक्ता गौणमंगीत्यनुक्रमात् ॥
ग्रामादीन्येव गौणानि भवंत्यंगी महीमता ॥
(a) अष्टधनुश्चतुरस्रा काकणिका तच्चतुर्गुणं माषम्
माषचतुर्वर्तनकं तत्पंचगुणं हि वाटिका कथिता ॥
वाटिकया युगगुणिता ग्राम कुटुं बावनिः श्रेष्ठा ॥
एवं भूगतमानं, दंडैस्तेषां तु वक्ष्यते मानम् ॥

मयमत०

(b) उन्नतां प्रकृतिं भूमि कृत्वाहस्तप्रमाणतः ॥
घनी कृत्य तदूर्ध्वस्थं उपानं जन्म चोच्यते ॥
अलिंदाश्चावलिंदाश्च गर्भभूम्यनु सारतः ॥
समसूत्रा न कर्तव्याः किंचिन्न्यूनाधिकं भवेत् ॥

शिल्पदीपक०

(a) Ground is classed under two heads viz. **गौण** natural and **अङ्गी** artificial fields, gardens, village sites, forests

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&c. are natural grounds and floors &c. are artificial grounds. Ground, eight धनुः square is called काकणिका a small patch, four काकणिका's make one माष, four माष make a वर्तनक, five वर्तनक make a वाटिका and four वाटिका make a ग्राम and so on. These are always measured in दंड. (b) Artificial grounds are to be made only in buildings. The natural ground surrounding a building is called प्रकृति and the ground floor of a building should be one hand higher than this. The back verandah floor, the front verandah floor and the central room floor should be each higher than the succeeding one. These should never be at one level.

विस्तारं स्तंभतो बाह्ये जन्मात्स्यूप्यं तमुन्नतं ॥
केचिदाशिखरांतं तु प्रवदंति तदुन्नतं ॥
विस्तार तु त्रिधा कृत्वा चतुर्था गतदायतं ॥
द्विधागं गृहविस्तारं भागमेकांगणं स्मृतं ॥
प्रागंगणमथ श्रेष्ठं दक्षिणतश्चाप्यं गणं श्रेष्ठं ॥
शिल्पदीपक०

The length and breadth of a building is measured from outside of a post to out side of the post opposite, and the distance from the top of the foundations to the eave-board is called its height; some say that the height should be measured to the top of the ridge. The area allotted to a building should be divided into three parts; of these the building proper or the covered area should cover two parts while one part should be open to the skies. This open space should be situated to the east or south of the building; it may be in the centre of the building in the form of a quadrangle also.

सभा शाला प्रपारंगं मंडपं मंदिरं तथा ॥
प्रासाद इति विख्याता.....
हस्त्यश्वरथयोधानां यागहोमादि शिल्पिनाम् ॥
एक शाला प्रशस्तास्यात्स्त्रीणां रूपोपजीविनाम् ॥
राक्षसे शस्त्र शाला स्याद् द्वारशाला च द्वारके ॥
अश्वलीलार्थकं किंवा गजलीलार्थकं भवेत् ॥
दक्षिणे चाष्टभागेस्यादंगणं च महांतरं ॥ मयमत०

To the south of the building a large open space should be kept for exercising horses, elephants etc. (b) Buildings are divided into seven classes viz., सभा Residence Halls, शाला Sheds, प्रपा, Water rooms, रंग Playgrounds, मडप Resting places, मन्दिर Temples and प्रासाद Courts Of these the construction of Residential buildings has been described up to now and those of Temples and Courts will be described under town-planning. Sheds are constructed for elephants, horses, carriages, soldiers or servants, sacrifices, fire-places, artisans, maid-servants, or actresses or harlots; a shed for arms and ammunitions should be built on the South-West and that for the guard near the entrance.

कर्तव्यं वास्तुमध्ये तु मंडपं प्रथमं बुधैः ॥
वास्तु व्यास चतुर्भागं मंडपस्य च विस्तृतम् ॥
मंडं सुभूषणं तं पातीति मंडपमुच्यते ॥
मंडपस्य च मध्येतु स्तंभंनैव प्रयोजयेत् ॥
द्विजवन्नृप वैश्यानां वैशिष्टयं मध्यवेदिका ॥
त्रिकाल बलि लब्धा च पुष्पगंधादि पूजिता ॥
वासार्थं मंडपं चैव यागमंडपमेव च ॥
अभिषेकादि योग्यं च नृत्त मंडपकं तथा ॥
वैवाहिकं च मैत्रं च तथोपनयनार्हकम् ॥
आस्थान मंडपं चैव बलालोकन मंडपम् ॥
संधिकार्यार्हकं क्षौरं भुक्ति कर्म सुखादिकम् ॥
पक्वेष्टकाभिः सुधया मंडपं द्विज भूपयोः ॥
वैश्यादीना मपक्वाभिः शूद्राणां तृपवेणुभिः ॥
मयमत०

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In the center of the quadrangle of a building one should first build a **मंडप** which should be one-fourth of the building in dimensions. The term **मंडप** means a thing that protects **मंड** the head from the sun or rain. In a **मंडप** there should be no post. Brahmins, Kshatriya and Vaishya houses should have a square platform (with **तुलसी** planted in it) in the quadrangle of their houses; this should be worshiped three times a day with flowers and offerings. **मंडप** is constructed for various purposes viz (1) for serving as halting places, (2) for performing sacrifices(3) for coronation ceremonies,(4) for dancing platforms, (5) for marriage, friendship or thread ceremonies, (6) for recreation purposes, (7) for inspection of troops or matches, (8) for discussing of treaties, (9) for hairdressing, and (10) for feasting parties. The **मंडप** of first and second class houses should be built of burnt bricks and lime, of third class buildings, of *katcha*, bricks, and of low class houses with grass and bamboos.

स्नानार्थं मंडपं वापि नृत्त मडप मेववा ॥
परिवारालयांतश्च कर्तव्यंस्वप्र माणतः ॥

A **मंडप** intended for bathing or dancing should be built of suitable dimensions within the enclosure of the building.

मंडपस्य पुरतोऽथमध्यके वा जलाशयमनेक यंत्रकम्
इष्टिकाभिरुपलैरलंकृतं सावगूढ मुपगूढ वारिणम्॥
प्रपा वा तत्र कर्तव्या नालिकेर दलच्छदा ॥
प्राग्वंश मनुवंशं च नालिकेर दलादिभिः ॥
अन्यैरपि तथा पत्रैर्द्रव्यैराच्छादिता प्रपा ॥

In front of the **मंडप** or in its centre should be built a cistern with various water connections. These water connections or apparatuses should be built of bricks or stones and should have the water carefully covered by these. When these elaborate works are not possible near the **मंडप** a **प्रपा** or water shed should be built of bamboos and leaves of palms. If bamboos or palm leaves are not to be had this shed may be built of some similar cheap wood and grass or leaves.

अन्तरीक्षे भवेच्चुल्ली सत्यके स्यादुलूखलम् ॥
समं तुंगं च विपुलं चुल्लिकार्धं प्रशस्यते ॥
अभितो मज्जनागारं उदीच्यामापवस्सयोः ॥
पानीयोष्णोदकं धाम सर्वं प्रासाद वद्बुधैः ॥
नरशीर्षकवत् नृपस्य चुल्ली चतुरस्राद्युसदा-
मही सुराणाम् ॥
चतुरापतकाविशां,परेषां इतरेषा मितरेषुसर्वमिष्टम्
अन्नागारादि मध्यांतं वास्तुमध्ये प्रदक्षिणम् ॥
ग्रासनपानायतनं कुर्यात्सम्य क्तुलक्षणामियुतम्॥
शिल्पदीपक०

The fire-room should be situated in the north-west and the room for pounding and grinding corn in the south-west. All the **चुल्ली** or fire-place openings should be of the same height, and breadth and have their tops level. Near these on the north or north-east should be the bathing-place with hot water arrangements, as described under palaces further on. The fire-place of first and second class buildings should be like the head of a human being with a square chimney towering high into the sky; those of the third class buildings should have rectangular or oblong openings for the smoke outlets and those of others may be made

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of any shape or size. Between the cook room and the central apartment should be situated the dining and the drinking rooms with suitable arrangements for the purpose on the right-hand side of the centre of the building.

तरुणरविमयूखप्रेक्षणं चान्नशालं व्यतिनत-
मपराह्ण वारुणा दृश्य जालम् ॥
धन गृहमतितुंगं दुर्निरीक्ष्यं त्रिशंको रतितर-
मुरुतुंगं देवतागारमिष्टम् ॥
सर्वाः गृहस्य मार्गेणां तरिताः सह संमुखाः ॥
पूर्वस्थाः पश्चिम द्वारा दक्षिणस्था उदङ्मुखाः ॥
पश्चिमस्थाः पूर्वमुखा उदक्स्था दक्षिणाननाः ॥
मयमत०

The rays of the early sun should enter the cook-room and those of the setting sun should be visible through the ventilators, the treasure room should be high and closed on the south so that the rays of त्रिशंकु star should not be visible in it, and the place of worship should be on the north, in the highest room in the house. All these out-houses should face the main structure; i. e. those situated on the east, south, west or north should have their doors facing west, north, east and south respectively.

कूटशालां तरे कुर्यात्ककरी कृतमार्गकम् ॥
परितो मंडपं द्वयशभागेन ककरीपथम् ॥
गृह मंडपयोर्मध्ये त्रिचतुः पंच षट् कराः ॥
ककरीवृतमार्गा वा कतव्यास्ते शिलार्चिताः ॥
एकहस्तं द्विहस्तं वा क्षुद्रमार्ग विशालता ॥
सर्वतः समविस्तारं प्रकुर्यादा वृतं पथम् ॥
शिल्पदीपक०

Sandy paths should be constructed between the main building and out-houses Round the मंडप also there should be sandy paths of half the dimensions. Between the house and the मंडप the paths should be three to six hands wide and these may be sandy or paved. Small passages should be one or two hands wide only. A covered passage should be of the same width throughout and should lead to all the out-houses from the main building.

येनयत्कर्म निरूपाद्यं तेन लिंग्यं तु तद्गृहम् ॥
यानियस्य स्वचिन्हानि तानि तत्र निधापयेत् ॥
यज्ञोपवीतं यज्ञाग्नि यज्ञभांडच राजतम् ॥
यज्ञोपवीतं मध्यस्थं यज्ञभां डच दक्षिणे॥
मध्ये हेममय चक्रं शंखं वामे च राजतम् ॥
कार्मुकं ताम्रजं वामे दंडो रुक्मश्च दक्षिणे ॥
गोपुंगवं च पुरतो वैश्यानां प्रविधीयते ॥
बीज पात्रं हलं हैमं ताम्रजं युग मिष्यते ॥
हलं दक्षिणभागे तु वामांशे बीज पात्रकम् ॥
बीजं हिरण्ययं शूद्रे लिंगं वैश्ये च संमतम् ॥
धन सह्यानिलिंगं तु सार्गलं कुंचितं भवेत् ॥
पर्यंक दीप शयनं लिंगं विद्यात्सुखालये ॥
शिल्पदीपक०

A building should be marked by the emblem of that by which the work to be done in that building is carried out. Everything has its own symbol and that should be marked on that room. For example on the room of a Brahmin the symbol should consist of ब्राह्मण यज्ञोपवीत in the centre, यज्ञभांड on the right and यज्ञाग्नि on the left. The यज्ञोपवीत should be golden in colour, the यज्ञभांड should be of silver and यज्ञाग्नि of copper; on the room of a क्षत्रिय the symbol should consist of चक्र, शंख, कार्मुक and दण्ड placed as under; golden चक्र in the centre, silver शंख on the left, and copper कार्मुक on the right; instead of चक्र for ordinary men दण्ड

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may be used. For **वैश्य** persons the symbol will consist of **गोपुङ्गव, बीजपात्र** and **हल**; of which golden **हल** should be in the centre, silver **बीजपात्र** on the right, and copper **गोयुग** on the left; for the **शूद्र** also the same symbols as those of a **वैश्य** are used but the **हल** is on the right and the **बीजपात्र** on the left and **गोयुग** in the centre and the **बीजपात्र** is of gold. On a treasure room the symbol will be lock and key or **अर्गल** drawbolt and **कुञ्चित** key or lock; on a pleasure or bed room the symbol will be a **पर्यङ्क** cot **दीप** lamp **शयन** bed and so on for all others.

शिबिका गिल्लिका रथं ॥
स्यं दनं चैव मादीनियान मित्युच्यते बुधैः ॥
द्विचक्र बाह्ये विस्तारे षट् सप्ताष्टवितस्तियुक् ॥
रथलक्षण०

Conveyances are of four sorts viz. **शिबिका, गिल्लिका, रथ** and **स्यंदन**. **शिबिका** is carried by men, **गिल्लिका** is drawn by bullocks, **रथ** is drawn by horses and **स्यंदन** is drawn by elephants. Each of these has two wheels on the outside and is six to eight **वितस्ति** in length with details as under.

अक्षस्या वधिदैर्घ्यस्याद् दारुचे चतुरस्रकम् ॥
अयः पट्टैश्च कीलैश्च स्वशाखाभिर्दृढीकृतं ॥
अक्षांतेऽक्षोत्तरे बन्धे दारुकीलैः प्रयुज्यते ॥
अग्रे पार्श्व तले वा तु गलिका पट्टिकांतरे ॥
पृष्ठे पंचांगुलोत्सेधं मुखपट्टिकया वृतम् ॥
भारो भारोपधानं च अक्षमक्षोत्तरं तथा ॥
कूबरः कूबरस्याग्रे द्वयपट्टैश्च कीलकैः ॥
रथलक्षण०

The breadth of these conveyances will be snitale to the length of the **अक्ष** axle. This, if of metal, will be round, and if of wood, square. All the parts of the conveyances will have iron straps and and bolts except the ends and the top of the **अक्ष** axle, for joining which wooden pegs are to be used. The conveyances should have covers, poles, yokes and spokes to be fixed or removed by putting in or removing two bolts with nuts and washers.

A detailed description of these will come under **रथशास्त्र** Road-making further on.

मंच मची लिका काष्टं पंजरं फल कासनम् ॥
पर्यंकं बालपर्यंकं शयनं चैव मादिकं ॥
शाकार्गलश्चतिमिसः पनसो निबार्जुनौ मधूकश्च ॥
याने शयने चैते प्रोक्ता वृक्षाः पुराणैस्तु ॥
व्यासं त्रिवितस्तिःस्यादाया मंचाष्टभिर्वितस्तीभिः॥
समचतुरस्त्रं पीठं ह्यासनमिति सायतं प्रोक्तम् ॥
उत्कृष्ट मध्यमा धममासन मृजुपदं शयनवत्कार्यम् ॥
पूर्वशिरःपर्यंकं दक्षिणमुख शयनमपि सदा कार्यम्॥
व्याघ्रमृगपदशयनं द्विज नृपयोःशेषयोस्तुभृशशेषम्॥
फलका पर्यंको वा पट्टविचित्रापि वाधिका कार्या॥
शयन विशालव्यासा तुंगा वै पाद पट्टिको पेता॥
न्यग्रोधोदुंबर वट पिप्पल बिल्वामलं च सारमयम् ॥
ते सर्वेयोग्याःस्युःपीठे स्मिन् सर्वसिद्धि करणीयाः
मयमत०

Furniture consists of nine sorts of things viz. **मञ्च** Sofa, **मञ्चीलिका** Stool, **काष्ट** Board, **पञ्जर** Cage, **फलक** Bench, **आसन** or **पीठ** Seat, **पर्यङ्क** Cot, **बालपर्यङ्क** Cradle, and **शयन** Bedstead. These may be made of **शाक, अर्गल, तिमिस, पनस, निब अर्जुन** or **मधूक**. Conveyances also may

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be made of the wood of these trees. **शयन** is generally three **वितस्ति** wide and eight **वितस्ति** long. A thing which is square or a little longer is called **पीठ** or **आसन.** All sorts of **पीठ** or **आसन** should be constructed like the **शयन** with straight feet. A bedstead should be laid with the head towards the east or south. A first or second class bedstead should have feet like those of the tiger or lion or deer, and other sorts of bedsteads may have any other sorts of feet. **फलका** and other planked seats should be made of the same breadth as a bedstead but these will not have feet of battens as high as **शयन.** The planks may have any sorts of carvings or decorations. The feet of **काष्ट** and **फलक** will be battens fixed lengthwise. For these pies of furniture **न्यग्रोध, उदुंबर, बट, पिप्पल,** and **विल्व** may be used. The wood of these trees is fit for such things and has a natural polish and varnish consisting of their juice.

सिंहैश्च युक्तमेवं तत्तन्नाम्नाभिधानं स्यात् ॥
नाना चित्रविचित्रं शुसदं राज्ञां च पद्म बन्धयुतम्॥
मयमत०

A seat with the heads of lions or elephants decorating it, is called **सिंहासन** throne. This should be very high **शुसद,** beautifully carved and decorated with many ornaments.

Detailed descriptions of these will come under **नगररचना,** town-planning in **राजवरालय** courts section.

CHAPTER XIV

Opening Ceremony.

पूर्वं स्थपति रिष्टव्यः शिल्पशास्त्रविशारदः ॥
स्थापकोऽपि वृतः कर्त्रा वास्तुकर्म समारभेत् ॥
ताभ्यां शुभाभ्यां प्रारब्धं विमानं वास्यदेव वा ॥
निष्पाद्ययासमाप्तेः स्यात्ताभ्यामेवहि नेतरैः ॥
शिल्पदीपक०

येन यत्कर्म चारब्धं मादौ तदवसानके ॥
तेनैव निष्ठितं कर्मश्रीसौभाग्यायुरेधनम् ॥
तस्याभावे तु तत्पुत्रः शिष्यो वा तं गुरुं पटे ॥
लिखित्वा तन्नियोगेन सर्वं कर्म समाचरेत् ॥
मयमत०

When a man wants to build anything, he should first select an Engineer who in his turn should also select his Assistant, or the owner of tho building may select the Assistsnt These two should supervise the building from beginning to end; no other person should ever be entrusted with it. Any thing is propitious if it is in charge of one person from the beginning to the end. The person who begins anything should be responsible for it up to the end. In the absence of the Engineer or his Assistant his son or disciple should draw his picture on a cloth and then should carry on the work in its presence. In short the building should be carried on and completed according to one system only.

सिंचितासिंचितं चैवोपसिंचित मिति त्रिधा ॥
स्त्रीपुंनपुंसकं चैवत्रिविधं गृह मुच्यते ॥
इष्टिकाभिः शिलाभिर्वासिंचितं यद्घनीकृतम् ॥
कपोतादि शिरोयुक्तं यत्तत्पुंस्त्वं समीरितम् ॥
ऐष्टिकं दारुजं सौधं भोगयुक्तागसंयुतं ॥
स्त्रीत्वं ह्यसिंचितं भोगाभोगयुक्तं द्रुमेष्टकैः ॥
घनाघनांगयुक्तंद्ध मुपसिंचित मुच्यते ॥ मयमत०

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नित्यं यथा जगति वित्तमनेक वस्तू—
न्यःचंद्रतार मधिवास भुवं मुदःस्यात् ॥
शिल्पदीपक०

A building is called **सिञ्चित, असिञ्चित** and **उपसिञ्चित** or **पुं** Male, **स्त्री** female, or **नपुंसक** neuter according to the length of its duration. A building that is built of good stone or bricks, is very compact and has good roof with gables etc., is called **सिञ्चित** or **पुं**. A building that is constructed of bricks or slabs with wood or lime and has overlaps and joints is called **असिञ्चित** or **स्त्री**. A building consisting of wood and slabs, but is solid in some parts and not solid in others is called **उपसिञ्चित** or **नपुंसक**. The best structure however is one that is as everlasting as the moon, stars or earth, being made of one solid stone throughout and is weaker, as the number of joints and the use in it of perishrable materials increases.

हीनं षोडश हस्तेभ्यो गृहमानं न कारयेत् ॥
शालासुभिन्नशालासु संधिकर्मन कारयेत् ॥
गृह क्रिया हि द्विविधा भिन्नाभिन्न प्रकारतः ॥
असंधिकं भिन्नगृहं ह्यभिन्नं तु ससंधिकम् ॥
नीचानां नीचमानं स्यात् श्रेष्ठानां श्रेष्ठ मिष्यते ॥
श्रेष्ठमानं निकृष्ठानां कदापि न प्रयुज्यते ॥ मयमत०

A building should not be less than sixteen hands in area (four hands square). Buildings of difierent materials or structures of different durability should not be bonded or joined together. Structures are divisible into two classes viz. **भिन्न** carved and **अभिन्न** built. A structure having no joints is called **भिन्न** carved or monolithic, and that having joints is called **अभिन्न** built or jointed When there are different ways or methods or proportions or dimensions specified for the same thing the lower or weaker methods should be followed in low class structures and the higher and stronger ones for the higher class strtctures; as it is no use using higher methods or dimensions for low class structures. The life of a structure is that of its weakest part.

(a) शीर्षेगुर्वीलेपहीनाधिका वा संधिश्रेणी पादहीना न भित्तिः ॥

(b) स्वयमपि च कपाटोद्घाटनं वापि यानं भयदमधिकहीनं शाखयोर्वाविचालम् ॥
पुरुषयुवतिनाशं स्तंभशाषा विहीनं भयद-मखिल काष्ठाग्रं यदाधः स्थितं स्यात् ॥

(c) काष्ठं पंचकं चाव नीतलगतं मूलं न पूर्वोत्तरं ॥

(d) छाद्यं षट्ट समानकं सुखकरं नाशायनिम्नोन्नतं ॥

(e) शूर्पाकारं प्रकोष्ठं वा विकर्णं च न कारयेत् ॥

(f) छाया दिवा मध्यगता न कूपे ॥

(g) संवर्धनं च वास्तूनां तंथा संवरणानि च ॥
प्रावर्तनं च द्वाराणां प्रमाणे क्रियते बुधैः ॥
मानहीनं न कर्तव्यं कर्तव्यं मानवर्धनं ॥
शिल्पदीपक०

Fines should be inflicted for the following defects.

(a) Walls—If these be heavy at the top, out of plumb, have no proper bonding, proper layers, or proper offsets.

(b) Doors etc—If these close or open of their own accord, be defective in ledges, be shaky, be short of bolts, nuts etc., or if the wood is used topsy turry or upside down, i. e. with its end towards the earth.

(c) Woodwork—Posts, beams, rafters, purlins and battens or planks

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should be used with the bottom of the tree towards the earth or to the south or west but not to the north or to the east.

(*d*) Roof—The roof should be in one plain like a tightly stretched cloth. It should not be up and down.

(*e*) Shape—The shape of the structure should be even. It should not be broader or longer in any place than in any other like a सूर्प etc.

(*f*) The well should not be covered by the shadow of the structure at noon or midday.

(*g*) In making Additions and Alterations the intentions of the original designer should be taken into consideration. The altered structure should be stronger and not weaker or out of proportion and symmetry.

अथनिष्पन्नगृहं प्रविश्यतत्त्वरितं न प्रविशेदनिष्ठितम्
यदि निष्पन्नमवेशितं चिरं सुरभूतादिगणाश्चरंत्यल
तुलसिसर्जरसार्जुनमंजरीधनवचाकपटोलसगुग्गुलः
त्रपुषहिंगुमहौषधिसर्षपा कुरबकोत्रसदैवहि धूपराट्
पूर्वेद्युर्वासयित्वा द्विजपशुवृषभांस्तर्पयित्वाजलाधैः
स्वाध्यायैर्होयशांतिद्विजवरमुदितैस्तद्गृहं स्वस्तिवाच्यैः
पूतं कल्कैर्हरिद्रागरुसरुषपकुष्ठादिकानां वचानां ॥
कुडये संलेपितं तैःसहभुवि सलिलैश्चंदनस्यानुसिक्तं
मयमत०

When a structure is completed it should not at once be entered into, nor should it remain unentered for a long period; in the former case it is infected by diseases and in the latter by insects. A completed building should be disinfected by the smoke of **तुलसी, सजरस-अर्जुनमंजरी, घनवचाक, पटोल, गुग्गुल, त्रपु हिंगु, महौषधि सर्षप** and **कुरबक** duly mixed to form a disinfecting mixture. Then it should be washed with the decoction of **हरिद्रा अगरु, सरुषप, कुष्ट** and **वचा**. On the day before the opening, cattle and cows should be tied in the verandah of the house, the Brahmins should recite verses from the Vedas pertaining to peace and prosperity and should give offerings at the altar; the walls and floors should be sprinkled or washed with water mixed with sandal-wood and adorned with figures composed of many-coloured powders.

ग्रामाग्रहार पुरपत्तनकादिकानाम् ॥
देयोबलिर्गृहगतेषु विदिक्षुदिक्षु ॥
सद्यौचतुष्क सहिते सुरमंदिरे च ॥
श्रेष्ठे कनिष्ठ निलयेऽखिलदेवताभ्यः ॥ मयमत०

Then offerings should be given to all the deities of the province, town, village post, square, temple or. i. e. all deities whether small or large should be propitiated.

यजमानो विशुद्धात्मा प्रणम्य शिरसा गुरुम् ॥
वस्त्राणि धन धान्यैश्च पशूनपि सवत्सकान् ॥
मुदास्थपतयेदत्वाशेषान् भक्त्यातु तर्पयेत् ॥
शेषानपि च तक्षादिविष्टि सर्वान् सुकर्मणि ॥
संतर्पयेद्धिरण्यैश्च वस्त्रैर्वापि मनोहरैः ॥
विमानस्थूपिकास्तंभ द्वारालंकरणानि च ॥
वस्त्रादीनि ध्वजं धेनुं प्रीत्यास्थपतयेददेत् ॥
प्रासादाभिमुखे स्थित्वा यजमानः प्रसन्नधीः ॥
स्थपतेः कर्म सर्वस्वं क्लेशेन सह यद्भवेत ॥
तत्सर्वं परिगृह्णीत सुप्रीत्या स्थापकाज्ञया ॥
मयमत०

The owner of the building should salute his religious preceptor with all his heart and should distribute clothes, beasts, corn, gold etc. among the Engineering staff and he should give the plan etc. of the building to the Engineer. The owner should stand opposite, or in front of, the building and should take charge of it with all the

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balance and क्लेश liabilities from the Assistant in charge of the work. The plan etc. serves as a certificate of good work.

अति संतुष्टमना गृहेश्वरो युतयोषित्स्वजन प्रियानुगः ॥

स्वगृहं प्रविशेत् प्रविश्यचैवं शुभवाभिः परिपूर्णतर्णकः स्यात् ॥

प्रीत्या प्रविश्य गृह वस्तुनिरीक्ष्य सर्वतोदं पती च शयनेप्युपविश्यपश्चात् ॥

सव्यंजनोदनमथो गृहिणी गृहीत्वा निर्वर्तयेद्गृह वलिबलिशेषमन्नम् ॥

निरुजा मुदिताः सधनाः प्रतिका यश सा महताद्भुतवीर्ययुताः ॥

सततं निरुपद्रव कर्मयुताः पृथिवीपतिजीयतु कर्मविधौ ॥ मयमत०

उक्त्वैव मेवमखिलानि च साधनानि स्थित्वा प्रणम्य शिरसास्थ पतिः कराभ्यां ॥

आदाय तानि सकलानि तदीय बाहौ गच्छेत्स्वकीयभवनं स्वजनैः सभृत्यैः ॥

The owner with great pleasure followed by his wife, relations and darlings should enter the house and should praise every thing in it. He with his wife should carefully inspect everything in the building and should sit on a sofa; after this the mistress of the house should remove the oblations and the receptacles containing food which remains after giving the oblations. The Engineer then should give a benediction to the owner as under—

"May you live in this house healthy, pleased, wealthy, adorned with glory, with wonderful powers, and may no obstacles hinder your activities on earth."

theAfter saying so he should go to his residence with his relations and servants and should take away with him all his tools and whatever is presented to him by the owner.

Thus in those old times it seems that the works were done on the contract system. The Engineer himself or his Assistant was the contractor and they lived on the work, used their own tools and labour, and went home after the building with all its liabilities and remaining stores had been taken over by the owner. The owner is asked to inflict fines for all bad work first and then to praise all good work at the time of the dismissal and departure of the contractor and his labourers so that they may go pleased.

In conclusion it may be pointed out that this world is made of duels द्वंद्व which are complementary to each other. These fulfill the wants of each other and tend to the welfare of the whole. अस्रोत inorganic and सस्त्रोत organic substances, हारिद्रव Plants and रक्तद्रव animals, पुरुष male and स्त्री female, carnivorous मांसाशन and herbaceous animals धान्याशन, वणिज industrial and कृषि agricultural occupations, न्याय, justice and दया mercy ज्ञेय object and ज्ञाता subject are such duels. The former of these are called असुर wicked and the latter सुर kind by ancient Indian authors. Even the methods of counting, of measuring space or time are different for these सुर and असुर civilizations. सुर people count from small numbers towards the large as

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चतुर्विंशति, measure space by hand, count on the parts of fingers **प्रारभ्यानामिकामूलं जपेद्दशसुपर्वसु ।** and measure time from sunrise to sunrise. **असुर** people on the other hand count from large numbers to small ones as twenty-four, measure lengths or space by means of feet, and count with whole fingers and hands and measure time from sunset to sunset. Some **सुर** measure time from midday to midday and are called **माध्यं दिन** while some **असुर** count time from midnight to midnight. There are countries and times in which the one or the other of these two predominates and the civilizations prdominant in those places and times are called **सुरसंपत्ति** or **असुरसंपत्ति** according to the prominent features of the same. Ancient Indian authors prefer the **सुरसंपत्ति** to the **असुर** one for the following reasons.

(1) **सुरसंपत्ति** is ever reproduced or propagated and is thus everlasting and inexhaustible, while **असुरसंपत्ति**, however large and extensive it may be, is sure to be exhausted some day, near or remote. When the resources are thus exhausted the civili zation is likely to suffer a sudden collapse.

(2) **सुरसंपत्ति** can be improved by suitable training and careful selection of pairs. Nature assists human efforts in this direction, while **असुरसंपत्ति** cannot be so reproduced or improved by human efforts and nature is always inert or works against human efforts in this direction.

Ancient Indian civilization is thus mainly a **सुर** civilization and hence we find that in all the branches of human requirements, whether medical engineering, or house-furnishing, Indian authors specify vegetable and animal products more frequently than mineral ones. India, as it extends from the top of the Himalayas to the seashore at Rameshvar, is also more suited, by its climatic and physical constitution, for the use of animal and vegetable substances.

Here **वास्तुशास्त्र** or the science of house-building ends. From the next chapter **प्राकारशास्त्र** the science of constructing defensive works begins and that will be followed by **नगररचनाशास्त्र** or town-planning. All the ten sciences mentioned in Chapter 1 will thus be dealt with one after an other and the extent of the whole Indian Engineering Philosophy will be covered in due course.

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Kenopanishad by Pt. Satvalekar—A Review.

(By Criticus.)

In the *Vedic Magazine* for October 1922 appeared my criticism of the exposition of Kenopanishad by Pt. Satvalekar. The Pandit has, in the last issue of the *Vedic Dharma*, his Arya Bhasha monthly, published a refutation of it. Not expressly referring to my criticism, he has quoted a few words and phrases from it, which clearly indicate what forms the target of the Pandit's remarks. I know that as a general rule, the criticism that appears in the columns of a literary review, is treated by that review as final, and unless some very serious blunder in it, calculated to mar the literary value of the book criticised, is suggested, no controversy is allowed on the basis of that criticism. Yet as the Pandit, as a commentator of the Arya scriptures, occupies a unique position in the Arya Samaj, and his writings have a far-reaching influence on the religious thought of the community I crave, Mr. Editor, the courtesy of a few columns to answer this refutation.

According to my lights, I think I did full justice to so many praiseworthy features of the book. I had, however, the audacity, too, to differ from the expositor in his characterisation of Uma. The latter is a lady character in the story of the Upanishad and has, as all commentators are agreed, some allegoric meaning. Almost all expositors that have preceded Pandit Satvalekar, except those that stick to the literal significance of the Puranic tales, regard Uma as standing for *Vidya* or *Buddhi*, the pure intuitional faculty of man, which when advanced and developed, places him in communion with Brahman. To Pandit Satvalekar, however, Uma appears as representing *kundalini*, 'a tortuous vien at the bottom of the human spinal chord', as I put it in my criticism, and a subtle '*maya-shakti*,' 'a very fine form of Prakriti,' as Pandit Satvalekar defines it in his refutation.

The objection I made to the Pandit's interpretation was not that he makes this exposition of the allegory himself, but that he fathers the same exposition on Shri Shankar-Acharya too. To reproduce the relevant passage from my criticism :—

'The Pandit has been at great pains to find new meanings in the old shlokas. If for these meanings he had taken the responsibility on himself, we had no quarrel with him.'

The argument of the Pandit where, by he finds his own meaning in the Bhashya of Shankar, and my criticism of that argument, are stated as follows in my review in the *Magazine*:—

'Shankaracharya has given two alternate meanings of **हैमवती उमा**. One is the ordinary rendering viz., the intuitional faculty of golden character. The other is **हिमवतो दुहिता**. Pandit Shri Dhar Shastri refuses to accept the latter rendering as Shankara's, which fact excites the ridicule of our present

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expositor. In his opinion हिमवान् stands for the spinal chord, and दुहिता meaning daughter is the same *kundalini* standing at its bottom. As if Shankar in his attempt to simplify the meaning of the Upanishad had blundered in his exposition into still harder conundrums. The ground on which our author bases his fanciful interpretation is that मेरुदण्ड happens to be a Sanskrit term meaning the spinal chord, while सुमेरु is also a name of the Himalayas. This I now doubt. The grey or whitish nervous matter, found in the same chord, is compared by our poetic commentator to the perpetual snow that covers the top of the highest of mountains. More ingenuity seems to have been exercised to make plausible a rendering of Shankaracharya, of which another writer doubts the authenticity, than Shankaracharya himself could have claimed for his own exposition, if it is his."

For the benefit of the reader I reproduce below the actual words of Shankar wherein that illustrious interpreter of Prasthana Trayi suggests an alternative explanation of the passage from Ken :—

अथवा उमा एव हिमवतो दुहिता हैमवती नित्यमेव सर्वज्ञेन ईश्वरेण सह वर्तते इति ज्ञातुं समर्था इति कृत्वा तामुपजगाम ।

Simply put, the questions to be answered by the Pandit are—

1. Where in Sanskrit literature is the spine called *Himavan* ?

2. Where is *Kundalini* spoken of as the daughter of the spinal chord ?

3. Was Shankar going, in his interpretation, to write a further allegory, inasmuch as he represents what our Pandit thinks is *kundalini*, a form of matter, as capable of realising Brahma ज्ञातुं समर्था, for *Jnan* should belong to some sentient being ?

4. Was it the intention of Shankar to cloud his interpretation in further mystery, a mystery more profound than that which enshrouds the meaning of the Upanishad ?

Shankar, an erudite scholar of Sanskrit, could not have used a terminology which the Sanskrit language nowhere recognises. To me the method of Shankar appears to have been the same that Yaska employs in his interpretation of the verses of the Veda. The latter gives more than one alternative explanation of Vedic passages, one of which is usually that recognised by the *Aitihasik* School of interpreters. By the very task that Yask has set to himself, namely the writing of a *Nirukta*, he could not favour the interpretation of the *Aitihasik* School. For the information of his reader, however, he does give that interpretation. So too perhaps did Shankar. Thus may be dismissed Shridhar Shastri's misgiving, or at best suggestion, that the second meaning assigned to the verse of the Upanishad by Shankar is an interpolation. Ours, however is a guess, to which we attach no critical value.

For the ingenuity of Pt. Satvalekar we have every praise. The meaning he has found in the Upanishadic story is original, and if it had stood in his own name, it should have reflected

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great credit on the sparkling flights of his exquisite fancy. Let him only disown his authorities. For neither Shankar, nor, too, the author of the Hatha Yoga Pradipika, seems to bear him out. His likening of the greyish brain-matter to the perpetual snows of the Himalayas is entirely his own. His practice of Yoga may have helped him in forming these comparisons, which we, by the way, relish. But Yoga is not literature and in the latter field, we are sorry, he is at sea in his search for corroborative authorities. Neither the snakes of Shiv nor the filthy habitation of Ganesh help him in establishing the esoteric meaning, he has formd, of Uma.

In his refutation which he has lately published, he distorts the word Uma (उ, म्, आ) and connects it, on what authority we do not know, with Aum (अ, उ, म्.) This, if he does not take it ill, is more fanciful than all his previous interpretations.

It is, however, not in the elucidation of this character alone that Pt. Satvalekar has struck out a new path. Agni, for him, stands for speech, Vayu for breath, and Indra for mind. And why? Simply because among the organs, mentioned in a previous chapter of the Upanishad, which the Rishi regards as incapable of comprehending Atma, these organs come first. The Pandit should be aware that there are other organs, too, similarly incapacitated from Brahma Jnana. What Devta in the story represents, for instance, the Eye चक्षु? Agni would be best fitted for the task. Agni, however, has been identified by our Pandit with speech. And what is the समष्टिरूप universal counterpart of the Ear श्रोत्र The property of Agni, again, or more properly its power, of which it boasts in the Upanishad, is that of burning. Does speech burn?

Manas or mind, as far as we have read Arsha literature, is enumerated *among* the organs. It is nowhere treated of as the *Indriyapati*, the Lord or master of organs. This last explanation of the word Indra is given by Durga Charya in his commentary on Yask who, too, denominates, by this term, Atma, the unquestioned master of the *Indriyas*. I wait to be enlightened on this point by the learned Pandit.

These, Mr. Editor, are some of the objections, or if you will, queries, शंकाः that suggest themselves to the reader of Pandit Satvalekar's Kenopanishad. One may multiply them, but for the purpose of a cursory criticism, which is in no way meant to be comprehensive, these will suffice.

Let me, in conclusion, make it clear, that in my reverence for the learned Pandit, who has consecrated his all on the altar of *Veda-bhashya*, I yield to none among his admirers. If I criticise his works, it is with a view to help his own mission, viz., the research for, and the dissemination of, truth. Like every true scholar he should recognise that it is through criticism that truth is sifted and literature made a medium for the conveyance of right knowledge. In his refutation published in the *Vedic Dharm* I see signs of vexation. An unbiassed votary of knowledge

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that he is, he should at once eschew this weakness of mind. If he succeeds in answering my objections, none will be more glad than I. In case, however, he feels the force of my criticism and finds some grain of truth in it, let him pick up that grain and modify his exposition in accordance with it.

ATMA.

(BY M. S.)

Turning over the leaves of your *Vedic Magazine* my attention was arrested by the heading "The Function of the Atma" on page 546, where you have reviewed contemporary thought. The very next line mentioning the source of this oracle should have saved me from wasting my time over its contents, but the hope that the last twenty years may have instilled some inkling of the wisdom of the Indian Rishis into Theosophical heads lured me on in my profitless task of perusing the contents further, and to my own cost I discovered that the concept of the Theosophical Atma stands where it did twenty years ago when I began to sicken of the nonsense which finds currency under the imposing title of "Theosophia" or Divine wisdom. My self-disgust was completed when I found a hacknyed quotation from Dr. Annie Besant's book "Thought-Power". This and still more profuse works of Dr. Besant written in the days when she had not yet evolved the profundities of her recent title, such as "Conscíousness" which had promised so much to the student of philosophy without fulfilling anything, are the stock-in-trade of the lesser Theosophists for spinning out the endless yarn of articles for their magazines. But in those olden days many of us who expected much from the Theosophical wisdom had not attained to that supreme disgust for such literature which kept up a haze of illusion over its vagaries through its very indefiniteness, a haze which a certain type or condition of mind seems incapable of ever dispelling through its own intellectual impotence or some strange hypnotic suggestion of its own or of others. But the final blow was yet to come and it came happily for those who had been trying to study philosophy and especially Indian philosphy with which theosophy dabbles or rather toys. This blow was the lectures on the Introduction to Yoga, which Dr. Annie Besant delivered at one of the Adyar conventions. Happily the writer of these lines was not present on this august occasion. But he had the satisfaction of reading them after their publication soon after. Out of an audience of five or six thousand (the usual number said to be present on such functions) how many did not gape in wonder or go into extacies over the mystic knowledge which must have poured in her admirable flow of oratory, it would be difficult to com-

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pute exactly, but one may dare to say, that the number could not be more than half a dozen. And this half a dozen must have consisted of the few in this great society who had happened to have read the Yoga philosophy of Patanjali with some care. Which of these felt a wonder and awe at the marvellous audacity of the venerable lady in pouring, through the torrent of her eloquence, ideas which never occured to Patanjali or which were in utter contradiction of his philosophy, and which felt a wave of unutterable disgust sweeping through their minds at such a performance is difficult to guess, but their faculties must have been well nigh paralysed by the psychic shock thus administered, and had it been customary for objections to be invited and criticism, which has been out of the question in the face of such an oracle, it is doubtful if this shock would have left them the power of making any criticism. One thing is sure, that the remaining four or five thousand nine hundred ninety five must have actually or nearly shed tears of adoration at the marvellous wisdom uttered, reminding one of a very old caricature of a Theosophical audience which appeared in the pages of that incomparable humourist the *London Punch* where in an audience listening to Esoteric Buddhism as Theosophy was parading about in its early years was represented with ears too long and pointed to resemble those human. In fact it was an audience consisting entirely of donkeys. For the benefit of those who are too serious-minded to appreciate this Punch-humour, it would be necessary to point out one or two things which will strike any one, who has paid even a passing attention to Patanjali's Yoga system. There are numerous gems in these lectures which would reveal the psychology of Theosophic discipleship which is supposed to convey the wisdom of the Rishis and Mahatmas living beyond the Himalayas and elsewhere to the still humbler Chela and aspirant, but there is one crest-jewel (shiromani) which has clung to my mind and which the operation of years in which I have been trying to unburden my mind of Theosophical "Truths" has not succeeded in wearing out. And it was this *That there are states of Consciousness in Asamprajnata Samadhi*. Anybody who has occupied himself with Patanjali must know that there are two great divisions of Samadhi in Patanjali's Yoga system, and these divisions have not been challenged or superseded by the writings of any other Indian thinker. One is Samprajnata Samadhi, and the other Asamprajnata Samadhi. To the first belong the states and operations. of mind—Chitta Vrittis or Buddhi Vrittis or Pratyayas or notions of the understanding, as the term implies, in which the objects of knowledge whether in the shape of gross external objects or subtle objects, or sense organs or the mind or understanding itself, or even the Atman or Purush which is pure consciousness or sentience or awareness, and which is the true substratum of the subject and hence called the subject also, become perfectly illuminated and completely known being reflected in the *buddhi* or understanding to become. As it is she has to content herself inspite of her ambition to the contrary in becoming the Guru of such Indians only as are really

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ignorant of the fundamentals of their own religious philosophy. And so the venerable lady has to find a consolation in politics which partially at least fulfils her ambition. But some of her old admirers still wonder if she has found in politics what she has most probably missed in Theosophy. The highest reach of this Samadhi is the knowledge of the discrimination between Purusha or Atma and Budhi or understanding, or satva and Purusha as they also call them technically. And there is said to be no higher and further knowledge than this at all. When this Samadhi becomes perfected, then the mind and understanding begin to cease their function for they have fulfilled the dual object of the Atman that is bhoga and apavarga, (that is experience and emancipation) which comes through this knowledge. Therefore the mind is made by its own force to resolve itself into its nature, and only Sanskaras remain behind, which do not imply any state of knowledge, and the *purusha* which is pure knowledge, and consciousness or sentience or awareness, as a substance and not as a property of some substratum, remains isolated and established in its own essence or form called Swarupa. This state is like that of Moksha or emancipation, and while the Purush is thus established in its own form – Swarupa pratishtha—the mind remains in the later condition of Sanskaras and impressions or to be more accurate the latent germs of its being. That is why this is called Asamprajnata Smadhi, in which nothing remains as an object of knowledge or consciousness. This idea of Yoga as also of Vedanta and Sankhya—it is common to these three systems at least—was never grasped by Dr. Annie Besant, otherwise her book on Consciousness which deals with the subject somewhat in the sense of empirical psychology of the west, would have been rejected by even herself as a more or less materialistic work which it, to a great extent, really is. Had her otherwise brilliant mind grasped this Indian idea which has yet to revolutionise the western mode of thought, she could have become a real teacher of Indian wisdom which was not her lot

Those who are supposed to be themselves Yogis or disciples of Great Yogis, as Dr. Besant is said to be, should have no difficulty in explaining the mysteries of Yoga. But if they betray an ignorance of even the fundamental and elementary truths of Yoga which are clearly stated in the current books, it can point to one conclusion that they are either deluded themselves or are deluding others.

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SOME THOUGHTS ON THE SHUDDHI MOVEMENT.

(From the religious point of view)

(By Pt. Dharma Deva Siddhantalankar.)

By the grace of God a new awakening has taken place in the Aryan (Hindu) community. To-day the whole community has shaken off its lethargy and has begun to realise the necessity of organising itself. Whatever may be said against the Shuddhi movement it has been set on foot with great vigour and zeal. There cannot be the least shadow of a doubt that it is quite in accordance with the injunctions of our Holy Scriptures. The most remarkable injunction of the Vedas that should always be borne in mind by every follower of the Vedic Dharma is to aim at aryanising the whole world. Here is the verse from the Rigveda with its English rendering.

इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम् ।
अपघ्नन्तो अराव्णः ॥ ऋ० ९ । ६३ । ५

Ever expanding your soul force, putting to flight all the evil qualities turning the whole world into Aryas lead an active life. This I believe is the correct interpretation, for that word इन्द्र is certainly used for soul and the word अप्तुरः means active. It is thus clear that a very great responsibility lies on the shoulders of every adherent of the universal Vedic Dharma. He must not be contented with leading a pure noble life. He is duty-bound to increase the moral as well as the numerical strength of the Aryas or noble men. It is after so many centuries that the followers of the Vedic Dharma are to-day awakened to a consciousness of their duty in the matter. In the Puranic age to cross the ocean even for the sake of propagating our noble religion was regarded as a sin. Was that the case in ancient days? Is it not stated in the Bhawishya Purana that Kashyap and Kanva, two well known sages of their age, went to Egypt and after performing due purification ceremony took into the fold of the Universal Vedic Dharma several thousands of the Mlechhas? Is it not a fact that some of the Mlecchas of Egypt, thus reclaimed by our sages, were given the status of Brahmans and were taught the Vedas? If there is any one among my readers who doubts the truth of the statement let him give a little thought to the following verses which we come across in the Bhawishya Purana—

मिश्रदेशोद्भवा म्लेच्छाः काश्यपेनैव शासिताः ।
संस्कृताः शूद्र वर्णेन, ब्रह्मवर्ण मुपागताः ॥
शिखासूत्रं समाधाय, पठित्वा वेदमुत्तमम् ।
यज्ञैश्च पूजयामासु र्देव देवं शचीपतिम् ॥
भ० पु० ३।४।२०-२५

These verses quoted from the Bhawishya Purana may thus be translated into simple English:—

The Mlecchas born in Egypt and taught by Kashyapa were raised to the status of Brahmana from Shudra class after the purification ceremony was over (संस्कृताः) They began to have

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sacred hair (Sikha) and also sacred thread. They studied the Vedas and began to perform the Vedic sacrifices. This historical event recorded in the Bhawishya Purana may speak for itself. No comments are needed. It may clearly show what sort of religious zeal were our ancestors endowed with. Similar cases of reclamation or Shuddhi, as it is generally known, are recorded in the same Purana about Kanva and many other sages. These records are enough to throw some light on the antiquity of the Shuddhi movement. A very remarkable verse in this connection is quoted from the Skanda Purana which runs as follows :—

विशुद्धिं याचमानस्य,यदि यच्छन्ति नो द्विजाः ।
कामाद् वा यदि वा क्रोधात्प्रद्वेषात्प्रच्युतेर्भयात् ॥
ब्रह्महत्योद्भवं पापं, सर्वेषां तत्र जायते ॥

It means:—If the Brahmans refuse to purify a man who is willing to be reclaimed, then the sin of murdering a true Brahman overtakes all of them whether the refusal is caused by lust, anger, malice or the fear of excommunication on their part. One thousand and one authorities may be quoted giving tone to the Shuddhi movement, but I need not lengthen the article by so doing. One thing more should always be taken into account. Though the Veda enjoins upon us to put forth our united efforts in order to aryanise the whole world, it also asks us in equally unmistakable terms to look on all men with friendly eyes irrespective of their caste, creed and colour.

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे
मित्रस्य चक्षुषा समीक्षामहे

That is what the veda says.

It is clear therefore that to hate those who belong to other religions or who do not see eye to eye with us on religious and social matters is quite opposed to the teachings of the Vedas. What the Veda means to say is that we should regard all persons as our friends and then should endeavour to make them Aryas i. e. to ennoble them because by so doing alone we can discharge our duty towards our fellow-beings as friends. The Shuddhi movement carried on in this religious spirit is certainly in perfect harmony with the Vedic teachings, but if it is the outcome of hate and revenge, it cannot command the genuine support of truth-loving, religious-minded people. We must guard ourselves against the mere thought of increasing our numerical strength or of carrying on the movement with political considerations. We must carry on the movement not because we hate any religion or community but because we love our religion and honestly believe that every thing necessary for the harmonious development of mankind is found in our Holy Scriptures.

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THE WAY TO VICTORY.

(By Veda Vyas.)

In Sukta 50 of the 7th Kanda of the Atharva Veda there occurs the following verse :—

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः ।
गोजिद्भूयासमश्वजिद् धनंजयो हिरण्यजित् ॥
अथर्व० ७।५०।८

To us the meaning of this verse appears to be :—

Let action be in my right hand, then victory will be in my left. May I be the winner of cows, winner of horses, winner of wealth and winner of gold.

Shri Sayanacharya has understood the words कृत and जय to mean two different casts of dice, two tricks of the game of gambling. That Sanskrit Dictionary supports this interpretation as well, is no doubt true. In the whole Sukta, there is mention of dice and gambling. To Whitney too,however, who bases his translation mostly on the commentary of Sayana, this interpretation does not appeal as apt. The former cannot have lost sight of the relevancy of the meaning, as far as the mention of dice and gambling in the whole body of the Sukta, is concerned. Whitney's translation of the verse is the following :—

My winnings in my right hand, victory in my left is placed ; kine-winner may I be, horse-winner, riches-winning, gold-winner.

Whitney had before him the commentary of Sayana and yet he differs from him in his rendering of the verse. Why so, he does not state in his notes. A probable explanation seems to be that the casts of dice, or two tricks of the game, can not by any straining of the idiom be placed, one in one hand and another in the other. In another place, too, in the same hymn, Whitney has rendered *krt* as winnings. Does this rendering improve the sense of the verse ? With winnings in one hand, and victory in the other, the verse remains as destitute of sense and as far removed from Sanskrit idiom as in its rendering by Sayana. To us the purport of tha whole hymn seems to be a subtle denunciation of gambling, which term in its wider connotation stands for all sorts of undertakings and transactions, wherein success is determined by chance. A comparison is instituted between such transactions and those requiring labour of hands. The latter are declared as far superior to the former. There is in some verses a play on the word *Aksh* अक्ष which means both dice and organs of sense and action. In the hymn we are discussing, the latter meaning seems apparently to be implied. कृत means action. अतिदीवा the most skilled player, one who has attained extraordinary excellence in playing tricks of the game is said to win प्रहा *i. e.*, destruction. The name of the gambler is श्वघ्नी which according to Nirukta means one who ruins one's self. Diplomacy or political

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science, too, is in a verse, where supremacy is sought amongst kings, hinted at as a sort of gambling, Idiom supports this shade of meaning also. Keeping these suggestions in mind, one finds, while reading through the hymn, a very nice sort of subtle satire, directed against gambling, enlivening the whole piece. The hymn sparkles with exquisite sense as every piece of poetry should, while in the interpretations assigned to it either by Sayana or Whitney, the prayers appear to be simply versified non-sense.

In the name of the cow does Rajagopalachari appeal to the Arya community to seek unity with Mohammedans. The appeal coming at this particular moment, when the work of reclamation of hitherto non-recognised Hindus, whom Islam had claimed, of course against their will, as its followers, is a broad hint, though not expressly stated as such, to stop the Shuddhi campaign. The leader of the Congress majority pictures to himself a torrent of blood, which the fury of incensed Muslims will, on the occasion of the–Id–, draw out of kine, if for no other reason, to avenge at least the wrong that the Hindu is doing to the spread of Islam. Is the picture a picture of facts ? On the score of cow-slaughter, the Sahib is the greater culprit. The fault of the Muslim is that he in his misguided eagerness to provoke Hindu, feeling, which he regards anti-Moslem, kills the cow in a manner that makes his action public. The able-bodied cow that is his property he feeds and loves. With the old animal, emaciated by age, his treatment is at a par with that of the Hindu. The Hindu silently disposes of the animal, getting for it a few rupees, little bothering whither the doom that the bargain has signed, leads the dumb creature. In his heart of heart he is aware of the fate that awaits it. only he shoves off the idea. Will this psuedo-complaisance entitle him to greater merit as a humane being ? Islam, in India, in its over-zealousness, perhaps, as an anti-Hindu creed, is a little more guilty of this inhumanity, than in other countries, Persia and Turkey for example. The main part, however, of the cow-slaughter, that is responsible for denuding India of its wealth in milch cattle, is the daily quantity of beef and meat of other descriptions required for ration supplied to the British soldier in cantonments. The Veda says, you will win (the life of) cows by dint of 'right-handed' action. Covert hood-winking attempts at changing the spirit of a cow-eating community will only defeat their end, as soon as the pressure of a temporary exigency which alone can make a conniving conciliation successful, for the time being of course, is taken off. Convert the heart of those that kill cows. Make them overtly Arya, and then they will cease to kill cattle. Demonstrate to them the economic good of preserving cattle. Teach them the lesson of humanity, of kindness towards animals. Tell them the very resolve, the attitude they assume when they become cow-protecting, or for that matter cattle-protecting, elevates them.

The Veda denounces the killing of horses with the same severity, that it employs towards the killing of cows, Both actions incur capital punishment. The culprit is ordered to be shot, literally, pierced with lead.

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Horses, too, are to be saved bythe same sort of means that help in the protection of cows.

Last of all is mentioned the acquisition of wealth and of gold. These come of themselves, when the right hand is active. Penury is for the idle. Not so much the protection of your treasures against thieves and thugs will avail you in making you wealthy, as will the mastery of an art accompanied by the readiness for toil. Any the greatest amount of money lent out on interest stands the chance of being lost. The transaction is no better than gambling in as much as the money it brings is acquired without exertion. The *shastras* declare the food offered by one whose dependance for subsistence is solely on interest as impure unworthy of being accepted. A little interest is perhaps necessary in the interest of trade. Only when the practise is carried to excess, when interest becomes the living of an individual or of a community, it saps the strength of the latter, and instead of a gain becomes a perpetual and ever-recurring loss, economic as well as commercial. The gospel of the Veda is the gospel of action. It prohibits any sort of gambling, unless activity of the organs itself becomes a game under the same head, as in the last verse of the hymn, where अक्षाः i. e. organs are exhorted to give a profitable game, फलवती द्यूतं, it appears to have become.

AM I A DOCTOR?

(By "Medico".)

From morning till evening, with the exception of a few hours at noon when I take my meals I keep sitting in my office in wait for some patients. I go on reading some big-sized medical book, apparently absorbed in it, but looking askance from the window of my shop to see when a patient turns up. And whenever I see a patient is coming how I at once cover my anxious face with an air of serenity and dignity. The patient steps in and takes a seat. If I ever become a doctor of repute, I will never offer any chair to my patients. It is below my dignity. Patients are after all inferior beings.

My patient sits and I look at him with an absorbing attention. I see him from head to foot and at once ask him. "What is your complaint please?" Out comes the answer :—'Cough, doctor !' And after some brief preliminary questions, out comes the doctor's stethescope. After a thorough examination the case is diagnosed to be that of Phthisis. The patient is informed that she is suffering from simple cough and is given much hope and encouragement while a nice prescription is handed to her with all the necessary directions.

The patient very respectfully and modestly takes some money out of her pocket and puts it on the doctor's table The doctor, formally refusing it once, deposits it in his pocket with a little

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nod of the head, a smile and a 'thank you.'

The patient again enquires about the method of taking her medicine and diet and leaves the doctor's office.

Free or paid consultations go on and the doctor goes on changing medicines, trying one after another, but to no effect. To be on the safe side, the doctor whispers the graveness of the case to the patient's relatives and friends. They also give up all hope for the patient and begin to look anxiously at her. They say looks convey more than words. The patient reads the looks, thinks herself *bas* and slowly and steadily progresses towards the eternal goal of all those that live.

The day comes when we hear her relatives weeping, crying and beating their heads and we quickly understand what has taken place. Somebody informs the doctor that his patient is gone. The immediate and sympathising reply is 'Poor soul ! this is what I expected. I informed her relatives. I tried my level best, but really the case was incurable. Poor India ! All is due to poverty. The only real remedy is Swaraj'.

The patient goes for ever. Sleeps a sound and uninterrupted sleep. But what has she left behind? The pen trembles to write — Phthisis in her relatives.

As a doctor my duty is done. I have got my fees and given consultation. This is quite profession-like. I am a business man. I have sold my sincere and sound advice. I am a *Vaishya*. But I have heard somewhere from the Arya Samaj platform that doctors are *Brahmans*. According to my reasoning, I am a *Vaishya* O God—a great gulf between a *Brahman* and a *Vaishya* ! The idea confuses. My head becomes heavy. I become dull with vacant looks in my eyes. My peace of mind and sleep are gone. This gulf is nothing but 'done of money ? Is it wrong to love money ? Don't Brahmans love money ? Don't they even cleanse utensils for the sake of money ? Are they Brahmans ? Oh. No.

Great God ! I have sinned. I am not what I ought to have been. I ought to have wept with the patient. I ought to have smiled with her. I was her Family doctor. Did I ever go to her house and inform her about the method of leading her life instead of dragging it ? What did I do to save her relatives from that scourge of humanity—Phthisis ? Nothing. Am I a doctor then ? No. I am only a Vaishya !

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GLIMPSES OF DAYA-NAND.

Not all forms and conventions did Dayanand detest. As a reformer of society, a founder of a Samaj, not of a Vada, i. e. ism, he was conscious of the sociological value of ceremonies and rituals. As for the fulfilment of its spiritual character the human soul requires a human body, so, too, does the spirit of a society—we use the term not to denote a section but as a synonym of humanity, the difference of points of view requiring a difference of terms ——require, for its realisation in fact, a body of forms and formulæ. To the ordinary intellect, conception of the abstract is a most difficult task. Minds the most subtle visualise ideas through concrete forms. Sociology is a science meant pre-eminently for the advancement of the minds of the masses. Its chief aim is to knit the common people together, so that in weal and woe they act in concert. And what stronger bond for this purpose than the ceremonies and rituals that form the physical and concrete aspect of religion ? The higher philosophy in its abstruse abstractions is for the advanced few. That for the many the door of the unearthly bliss be not barred, sociologists——the Arya rishis, while performing this function, appeart o us to have assumed this *role* ——have devised *yajnas* and *sanskaras* The *mantras* on which *yogis* meditate. in a state of trance, in absolute seclusion from the world and its sensations, the *yajman* recites in the performance of his household ritual. In the Gita the difference between the two processes, both of which *Krishna* styles yajna, has been very succinctly brought out. Life in the Formless is for the *Sanyasi*, one who is at the last stage of his existence. In the other stages the forms remain. The Sanyasi cuts off his yajnopavita, the thread binding him with yajna. तंत्वा यज्ञोनोपनह्यामि. By this highly symbolical act he steps out of the world of symbols. What Dayanand condemned was the multiplication of inane and inert forms that had by the clumsy burden of their very excessiveness clogged the progress of the spirit they embodied ? The abstract notions they represented were concealed behind the multitude of details that defeated the very idea of representation which to fulfil its purpose, must cover only the broad features of the abstract presentation. Too much imagery, instead of helping the poets' expression, makes his lines mystic and cumbrous. It mistifies his very notion.

Dayanand sanctions forms only so far as they are necessary for the realisation of the religious spirit and to make religion a collective concern of the community. In individual concentration the process to be followed is that of elimination of forms. For communal concentration, on the contrary, a concrete centre meditation is indispensible. Here the path is that of प्रवृत्ति *Parvritti*, attachment. You seek the world and with it the forms that compose it.

This will demonstrate why Dayanand condemned idol worship for the purpose of personal prayer, prescribing for it' secluded Samdhya while congregations, says he, should meet to perform deva-yajna which term connotes all the collective performanees of the Samaj Sanskarvidhi, a book of ritual was

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compiled to guide these ceremonies. In it symbols and formulae find abundant prescription. People ignorant of this fundamental difference between the two sorts of duties, viz. personal and social, point out an inconsistency between the injunctions of the Swami under the two heads. The inconsistency, if any, is an evidence of the deep sociological insight that the founder of an all-sided human Samaj possessed. When you meet, you meet in body, when you withdraw, you withdraw to be bodiless.

VIII.

The Warrior.

Dayanand is said to have founded a church militant. His followers regard the epithet as a compliment rather than as a denunciation of their Society. Of all religions Hinduism is thought to be the most peaceful. Divided into so many sects it has a wonderful power of accommodating them all. With non-Hindu religions it never bothers itself. The latter are ever busy proselytising Hindus, and thinning day by day the ranks of the followers of the Veda. Hinduism regards such renegade members of the community as so many men and women fallen beyond reclamation.

So constituted Hinduism was regarded to be a racial group rather than a religious dispensation. Regarding the Veda as Divine Revelation, *Apaurusheya Jnan*, Superhuman Wisdom, the Hindu has allowed his scriptures to be treated historically, exegetically, linguistically, as it has suited the whims of the individual interpreter to treat it. This supine indifference on the part of the Hindu has resulted in, his own conviction that his, of all communities in the world, is the on that has no mission, no culture, no message for humanity. His religion he has to borrow.

Not so did Dayanand view his religion. The Aryan faith, to him, was a dispensation divine. It was the primitive, and therefore the only, revelation from Heaven. What the adversaries considered its rawness was to Dayanand, the very evidence of the perfection of his faith. For knowledge divine can know no cancellation, no change, no evolution. What were regarded as later rehabilitations of the once antiquated obsolete religion had made no new discovery in the realm either of morals or of spirituality. They had on the contrary led to a strife of sects, a war among communities, which stuck, one to this accretion, another to that—local temporary conventions devised at the time.

His deep insight into the history of his community had made Dayanand conscious that in the past his religion had been a missionary faith. Of divine dispensation this is the one indispensible characteristic that the religion revealed by God must find its following. It ought to propagate itself. Addressed to the whole humanity, it should attempt to cover the confines of the whole human family.

Led by this feeling Dayanand proceeded to change the religious attitude of the whole Arya race. In total concurrence with none, he believed in his heart of hearts that the sects that composed Hinduism, had yet a common foundation. They all derived their fundamentals from

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the commandments of the Veda. Each sect professed to be so derived. He, therefore, caught hold of that common denominator, and sought to reduce to it every fraction of the Arya community. His was a bold vision, but he was convinced that the vision was right. Through fighting alone, fighting with the Hindu rival sects, he could evolve Hindu harmony. And when his own community was made one, it could be pitted against all non-Aryan churches.

Not that he was prejudiced in favour of the Aryan faith because he was born in that faith. If that consideration had weighed with him, he may have taken up the cause of one of the sects of Hinduism, for he was born in one. It was far easier to join, and help in the spread of, one of the existing creeds, Aryan or Non-Aryan. Had he been ambitious, he could have established an entirely new creed which his followers may have named after the ambitious apostle. His church was neither one of those existing, nor, too, quite a new dispensation. He was a follower of the *Rishis* of old, and yet, for his time, the founder of a new church.

He had to wage war, on the one side, against the whole Arya community which was at the time sunk in deep un-Aryan superstition. On the other side there were the non-Aryan churches preying on the effete Hindu. The latter, complaisantly helpless in the face of the non-Arya, had life enough to resist the attack of a fellow-Arya. He could condemn him, ostracise him, checkmate him, in short render his efforts at reform null and void. For internal strife, for fighting against itself, Hinduism was yet strong enough. The Non-Hindu it could not check. The Hindu it would not allow to advance. Dayanand knew, self-defence and self-reform would proceed hand-in-hand. He, therefore, set his hand to both the missions simultaneously.

A combat or two in *Shastric* learning, into which Dayanand entered with his *pouranic* adversaries, we have already had the occasion to describe. At Kashi there took place a right historic battle. While preaching elsewhere, he had been confronted with a *vyavastha* of the *Kashi* alumni. Everywhere the latter were cited as authorities in religion. Their learning was reputed to be great, and their opinion had the same weight with the commonalty, that citations from *shastras* had with Dayanand. Dayanaud determined to attack pauranism in its strongest citadel.

He was alone when he reached Benares. According to his wont he gave an open challenge to all the *pandits* there, and began, by a series of lectures, his usual denunciation of idolatory. Now Kashi is known to be a city of Idols. Every little stone in the town is regarded an incarnation of Shankar. On any side you turn, you are confronted with a temple in which a number of images are lodged. The criticism of Dayanand was unsparing His commonsense logic went into the hearts of his hearers. His harangues were largely attended, and the revolution they brought about was so great and far-reaching that the *alumni*, who had for centuries enjoyed an undisturbed repose, were for a moment shaken in their *asans* and *gaddis* Those who had viewed the atrocities of the Mogul and the Pathan with

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non-chalance, rubbed their eyes with wonder now that their reputation for Shastrie erudition was at stake.

The Raja of Kashi arranged a *shastrarth*, a religious polemic, at which he was himself to preside. The *rishi*, sitting alone, with only a loin-cloth on, while before him were arrayed all the notable scholars and men of religious repute of the literary Athens of India, clad in the gorgeous colours of their various sects, was a spectacle to arouse tha wonder of gods. What transpired at the meeting may, to the lay reader, prove nothing easier than an Egyptian heiroglyphic. Those versed in the Arya *shastras* can alone follow these learned polemics. At a point in the course of that debate, a paper purporting to be from a scripture was handed to the *rishi* who began forthwith to examine its contents. The *pandits*, who had all the time been on the lookout, found now their opportunity, and clapping their hands declared that they had silenced the *rishi*. The Raja joined the insidious game and the assembly dispersed amidst shouts and disorder. For the ruffians the time was opportune to assert their roguish instincts. They threw about filth and brickbats, but some inscrutable destiny kept the *rishi* safe. That his adversaries indulged in this inenviable frolic was proof incontrovertible of the *rishi's* moral victory. His logic was answered with brickbats. In the field of *shastras* the collective learning of Kashi had not been his match.

This as regards the opposition that Dayananda had to meet with at the hands of psuedo-Aryas. His mission, however, was not simply to reform Hinduism. In the Arya fold there had arisen reformers and saints without number. Each had, according to his stamina, given the dying community one more short lease of existence. He had made a reform here and a reform there, and had by dint of that reform pushed the wheel of the community a few steps further A section of the community had accepted his creed in its totality while to the rest, the spirit he had breathed hath served as a leaven. The inequality of the progress that the two sections had put forth had led to a further division of the society. One more sect had been added to the already large number of Hindu *sampradayas*, isms.

Dayanand addressed his appeal to humanity at large. **कृण्वन्तो विश्वमार्यम्** Make the whole world Arya : such was the commandment of the Veda. Arya tradition, recorded in the historic literature of the Aryas, was a testimony that corroborated that statement of the Arya mission. Dayanand, therefore, made it a plank in his platform to criticise, and where necessary, to denounce non-Aryan faiths.

Shastrarthas like that held at Kashi had been taking place in India from time to time. In their intensity and volume they may have been inferior to that won by Dayananda. Viewed, however, from their qualitative aspect they belonged to the same category. The controversy arranged at Chandpur, however, was in the history of India extending over no smaller a period than that which had intervened since the days of the Mahabharat was unique. A *Sadhu* of the Arya community had taken the field against Christian fathers and Mohammaden Mullas. The controversy had from the first been designed to last for at least three days. The

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Mulla and the father had, however, been so completely discomfited the very first day that on the second no vestige of their encampments was to be found in that vicinity. It was for the first time after long that a warrior of the Arya faith had routed the combined armies of Christianity and Islam. The beginning in Arya aggression had been made. The beginning was auspicious. To the eternal credit of these Semitic faiths it must be admitted that their followers introduced lesser acrimony into the debate than did the *Pauranics*. No untoward event ever occurred in Dayanand's polemics with the representatives of these faiths. Of this, however, later.

Spiritual Nationalism of Rishi Dayanand.

(By Pr. T. L. Vaswani, M. A.)

The Arya Samaj:--its seed of strength is in Rishi Dayanand.

There was in him a power, a *shakti*. He compelled attention in his days. He will, I believe, challenge the world's attention in the coming days. His life and message have a world-value.

A dynamic personality his. A centre of forces, this Rishi of modern India. His strength was in his Brahmacharya And I believe *B*rahmacharya must become the basis of our New Education, New Social Order, New Politics, New Nationalism, New Civilization. Ancient India's greatness was in this:—India was a *brahmachari* Nation.

Brahmacharya means literally:—Placing at the feet of God. Ancient India strove to place the fruits of her culture and civilization at the feet of God. To day the nations,—and India more, perhaps, than many,—have surrendered themselves to the senses. To-day more urgently, perhaps, than before the nations need the message of Brahmacharya.

Two thousand years of Christian era! Two thousand years of "progress," you say. This "Progress"' is a Dance of Death. This "progress" is *bhoga*. And Civilization's future is not in *bhoga* of the senses but in the power, the *shakti* of the Atman, the Ideal

The modern age is conspicuous for three achievements : (1) scientific revolution (2) industrial revolution and (3) political revolution (*a*) *Scientific Revolution* :—You have steam and electricity. You cross the ocean quickly. You travel in the train with speed. You have motor and cables. The wireless brings you messages from great distances. By means of the telephone, New York speaks to London across the Atlantic. What a revolution achieved by science !

And yet mere science may only prove a destructive force. Nations, today, drop bombs from aeroplanes over poor villagers. The Nations have learnt the art of destruction,—from science Mere science may be no better than a monster ready to slay. Science has brought in *complexity*, has created a

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heavy *environment*, beneath the burden of which the higher life of man may be stifled. Science has multiplied our physical powers. But these powers may be *used* or *abused*. Science must be *disciplined* by Brahmavidya, by knowledge of the *Atman*, by fellowship with the Soul. This message gave India in the long ago. This message was reworded by Rishi Dayanand.

(*b*) *Industrial Revolution* :—The modern age is an industrial age. Machines make possible production on a large scale. But they, also, dehumanise life. Look into big cities. Many machines. But the man is subordinated to the Machine. Much wealth. But there are in it the groans and tears of the poor. There are slums. There is appaling poverty in the cities. The cities are as gates of Hell. Hence the need, again of the ancient message. You have it in the Gita—"They who cook for themselves alone feed upon nothing but sin." You have it in the Rig Veda :—"The man who eats by himself regardless of others' wants only heaps upon himself sin after sin." Make money,—says the modern man. "But share it with the poor,"—says the Ancient Wisdom,

(*c*) *Political Revolution* :—There is a cry for self-government everywhere. And political changes of a radical character have taken place in civilized countries, except India. The dominant cry of the Age is :—freedom. Freedom,——is a holy thing. But Freedom must not mean hate, murder, war. The Nations of Europe hate one onother today. Hence the need, again of the message :——Freedom is for the service of Humanity. Aggressive Nationalism has not helped Europe. It will not help India. Let our Nationalism be charged with Reverence for Humanity. To love India is not to hate Europe. Build rather in this ancient land an International India. So may India give her Meseage to the Nations !

The Message became a Flame in the heart of Rishi Dayanand. A Fire burnt into his soul. Love is not without a consuming Pain. Dayanand loved India. It pained him to see India in bondage. With a Flame of *atmashakti* within him, he moved from place to place to bear witness to the Aryan vision. He died, a martyr to the vision and dream of Aryavarta

Piteous, to-day, is the Nation's need of men with something of his Flame in their heart ! Worse than wickedness is inertia, is laziness. It is Hell. Into such a Hell is Hindustan to-day. For her people are still content with paper resolutions and paper schemes and public specches. Her people have not yet awakened to new relations with life are not yet prepared for what God wants of them, Action, Yajna, Sacrifice. There is a story of a little girl. Her country is invaded. She gets the news. She prays to God to give her strength to serve her Nation. She goes to her mother. "Bless me, mother," she says, "for I go". "Whither wilt thou go" ? the mother asks, leaving me,——my only child "? "I go," says the girl, "to where the Spirits of my Ancestors call me. I go to tend the wounded on the battlefield." She gets her Mother's blessings. And on the way to the Battlefield she repeats the one Mantra, the one prayer :—— "My life, a sacrifice to Thee, O Lord !"

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Rishi Dayanand's life was a sacrifice to God. Will the Day come soon when India will have in different Provinces many men and women with the Flame Divine in their hearts with the prayer upon their lips :——"This life, a sacrifice to Thee, O Lord !" ? In that Day will be the glory of India's resurrection. And a Ressurected India will give what the world needs,——a Message for the healing of the Nations.

HINDU-MOSLEM RELATIONS IN BENGAL.

(By Baboo Romesh Chandra Banerjee M.A.)

I beg to draw the attention of the reader to certain serious events in Bengal,as I hear,they are making whole-hearted efforts for the organisation and consolidation of the Hindus. In Bengal the Hindus are so hopelessly timid that they dare not move a finger in the direction of the reclamation of lost Hindus or of organisation of the Hindu community, for fear of the powerful Musalmans. But the latter do not hesitate to make attacks on Hindu men and women or on Hindu religion, whenever it suits their convenience. About two months ago, a party of Hindus, who used to sing religious songs in the streets of the town of Faridpur in East Bengal, were mercilessly beaten by Musalmans, without the Hindus uttering even a word of protest. There are many such incidents happening every now and then in Bengal, and in most places the weak and cowardly Hindus silently put up with them, lest even verbal protest should bring worse things upon them. Direct and indirect conversion of Hindus into Islam is of frequent occurrence in East Bengal. And there are "patriotic"Hindus,"brave" warriors, whose heroism, as a rule, consists in absusing the Government, and propitiating the Moslem at the cost of Hindu interest and honour.

This is the condition of Bengal—— peaceful Bengal, whence a "leader" went to the Punjab to curse that province for the Hindu-Moslem troubles. In the opioion ot that great leader perhaps the fault of the Punjab Hindus lies in their attempt to defend their life and honour from Moslem attacks, while in happy Bengal. the "patriotic" Bengali Hindu will suffer himself to be kicked and cudgeled and spat upon by his Moslem brother and quietly and silently allow Hindu women to be outraged by the Faithful. Consequently there is no, Hiudu-Moslem "conflict"in Bengal, and so her reputed Hindu leaders can preach homilies of peace to the Punjab Hindus.

If one were to write a history of the Hindu-Moslem events that usually take place in Bengal, but are hushed up for various reasons, it would shock outsiders and teach them the value of the Hindu-Moslem peace in Bengal. I shall give one striking example.

At the Bengal Provincial Conference held at Jessore in the last Easter Holidays, a Bengali Hindu, in the course of

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his speech had the temerity to say that there is no sanction in the Hindu Shastras for the current caste system, nor is there any such sanction in the Koran. At this, a pious Moslem delegate rose up and said that it was improper for a *Kafir* to take the name of the Koran, so the Kafir must withdraw his words and apologize. The Hindus dared not utter a single word in protest and the poor Hindu speaker was compelled to apologize. Yet, all the fire-eating Hindu heroes of Bengal were assembled there for the purpose of winning Swaraj. Your famous Shyamsundar Babu, the liberal patriot Subash Chandra Bose, and other great heroes were there. I do not mean any disrespect to these great men; but I simply point out the significance of the incident. I had it from a reliable friend, who was present among the visitors.

An Urdu paper of Calcutta published a series of articles on the reclamation of Malkanas. The name of the paper, as far as I remember, is "*Asar-i-Jadid*" It called upon Musalmans to try to bring back the Hinduised Malkanas by persuasion, but, it added, if persuasion failed, then it would be the duty of the Musalmans to kill these perverted Moslems according to the laws of Islam. I have heard of no Hindu of Bengal daring to utter a single word of protest against this outburst of Moslem fanaticism.

Recently, prominent Moslem N.C.O, leaders, like Moulvi Ekram Khan, Peer Badshah Mian of East Bengal and others, have issued a circular in which they have violently abused Swami ShraddhaNanda for his reclamation work and threatened terrible revenge on the Hindus. This fanatical sheet is being circulated among Musalmans for the purpose of exciting them to violence. Our fearless Hindu N.C.O. leaders have wisely shut up their mouth, while the other party are preparing for our destruction.

Let the world know the value of the apparent peace between Hindus and Musalmans in Bengal and let outsiders learn to appraise the wise counsil of a Bengali Hindu leader; who travels far away from Bengal to preach Hindu-Muslim unity and brotherhood !

In conclusion, I would earnestly press upon your attention the urgency of Arya propaganda in Bengal. The very idea of Hindu brotherhood, solidarity, and self-defence is absent here. The Arya Samaj should come and show the way of salvation to the dying, drooping and cowardly Bengali Hindus. There is no cause for despair. Who knew the Congress and cared for it thirty years back ? Who ever dreamt that Semi-Musalmans can be Hinduised ? Similarly, if few Bengalees care for the Arya Samaj and its ideals now, the whole of Bengal may rally round its banner a few years hence. But work must be commenced at once ; otherwise the vocal but timid and Moslem-ridden Hindus of Bengal will be lost for ever.

I do not mean any ill-will to the Moslem ; but I want that in every thing he should give equal rights to the Hindu and regard him with sincere esteem, and not as a natural prey.

The message of Arya Pratinidhi Sabha was not widely circulated ; there is no hope from the Bengali Hindus at the beginning. If the mission comes, then it will create its own field and will surely succeed.

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PUBERTY ; ADOLESCENCE ; VIRILITY.*

(By Professor Satyavrata Sidhantalankar.)

Till he is fourteen years, a boy's development is marked by nothing unusual. After that a mysterious period begins. Stare straight into the eyes of a boy of fifteen—you will read, through them, a language written on the sheets of his heart. His looks are no longer vacant as they used to appear when he was a child. He talks through them, and sometimes, very eloquently too. Fain would a youngman conceal the loud outpouring of his heart, had the eyes not betrayed it all.

Corresponding to this mental change, the changes in the physical life are not a few. All these changes, beginning at fifteen, hurry up their completion before the age of twenty-five. Shall I call it a period of mystery—for it is nothing if not that ! Twenty-five minus fifteen, then, is the period of the development of mysterious creative powers in the body of man,

Physiologists divide this period of ten years into two parts—Puberty and Adolescence.

Puberty marks the beginning of the changes. In boys the upper lip, the chin and the pubes are covered with hair, the voice grows powerful by the increase in the depth of the lyranx and sexual organs undergo further development becoming capable of producing fertile semen. In girls the period is marked by menstruation or monthly course.* But this is only a beginning of youth—the raising of the superstructure still requires plastering and cementing. Years should be allowed to pass before the building could be made use of. The appearance of puberty is not enough for entitling a youngman to contract marriage. Says Dr. Cowen in *the Science of a New Life*, "The greatest error in fixing the present age for marriage arises from taking the arrival of puberty as the proper time, it being popularly supposed that when this is present the woman is capable of reproduction and ready for marriage. This is a fallacy, for marriage should be consummated only between a physiologically perfect man and woman." "Now when puberty first shows itself", adds the learned doctor, "the osseous part of the system is not fully grown, which implies.....that the reproductive element is not fully grown."

The time following puberty may be termed Adolescence, though puberty is only the beginning and adolescence the end of one and the same period of life extending over ten years, from fifteen to twenty-five. After puberty, which generally covers a period of two or three years, one has to wait for eight years or more, to lay by some physical and mental capital to one's account, without which bankruptcy is bound to be at a near run.

But fifteen for the beginning of puberty and twenty-five for the close of adolescence is not a hard and fast rule. Human life is elastic. These

* A Chapter out of the author's forthcoming publication entitled 'Confidential Talks to Youngman on Sexual Matters.

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periods can be quickened or delayed and largely depend on the food one eats, the dress one wears and the life one lives. Climate also is a very potent factor. A life of hardihood in a village unsoilied by the evils of modern civilization tends to postpone the early appearance of puberty, whereas riches and luxuries, unaccompained by the restraining force of self-control, hasten to make a man of a little child.

Precocity is dangerous. There must be something wrong with a boy who is over-promising. Early sexual development is a sure indication of an early decay. Let your child grow but let him not grow before his time. Parents and teachers can never be too cautions in this respect.

"But what is the cause of all this change—the cause of this sudden revolution in the body and mind of man—what, in short, is the cause of Puberty and virility ?"

To understand it one must understand something about glands.

The researches of physiologiots have lead them to believe that the secretions of glands are potent factors in the making of human mechanism. There are salivary glands in the mouth that go on secreting all the time and the cessation of which will make life unbearable by the troublesome feeling of a dry mouth. Gastric glands in the stomach form another secretion. The Liver, Pancreas and Testicles are secretary glands. These secretions are assigned their proper function—some digestive, some lubricating, some excretary, some reproductive and some of body building.

Formerly physiologists were familiar only with such glands as poured out their secretions upon some surface of the body, interior (like mucous membranes) or exterior (like the skin) They also knew that such secretions were carried inside or outside the body by the secretary or excretary ducts—for example, secretary ducts of the liver and excretary ducts of the sweat or tear glands. Urine, sweat, tears etc. are excretions. If retained in the body they are harmful. Saliva, bile etc., are secretions which serve a purpose in the economy of human nature. Both pass through small ducts issuing from glands to the surface (interior or exterior) where they have to act.

With the advance of Anatomy some other structures were discovered in the body which bore a striking resemblence to this structure of duct-glands. Thyroid in the neck, and adrenal in the abdomen whose funition was still unknown, had no ducts whatsoever,but researches showed their structures to be like other glands and this led the physiologists to enquire as to their true nature. "What had hitherto prevented classification of thyroid or adrenal as glands," says Dr. Donis Berman in *The Glands Regulating Personality*, "was the fact that they possessed no visible pathways for the removal of their secretion. So now they were set apart as the *ductless glands*, the glands without ducts, as contrasted with the glands normally equipped with ducts."

This was the discovery. There are glands with ducts but there also are glands without ducts. The secretions of the former are carried through ducts and are therefore called *External* ; the secretions of the latter are carried

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without ducts and therefore are called *Internal*. Something more. Physiologists found out that there were glands that formed internal secretion only, such as, thyroid and adrenal ; there were glands that formed external secretion only, such as, salivany and gastric glands, and there were also glands that formed both the secretions, internal and external, such as, liver, pancreas and testicles.

The psychical and physiological changes manifesting themselves at puberty are due to the internal and external secretions of the testicles. It will be better understood by examining cases of castration which consists in the removal of the sexual glands. Take two calves of the same age and pedigree. Get one of them castrated and let the other grow in his natural sexual development. One year will be more than enough to bring the differences between the two into bold relief. The uncastrated animal with his gigantic body, formidable strength and fiery spirit presents a wonderful contrast to his emasculated brother whose neck and horns have remained undeveloped, whose hair on the forehead have grown but little and whose tame l oks embolden the weakest of mankind to use him as a beast of burden.

The same is the case with a horse A stallion, unmolested by the veterinarian's knife, grows up into a perfect type of his race. His grand long neck covered thick with bushy hairs, stalwart body, with flesh full on all joints, tall stature with a majestic appearance, rouse the ambition of a prince for his possession. His agile motions, spirited dance and grand look! Does it not all look delightful ? Contrasted to a stallion is the washerman's gelding, a number of whose kind run about the nasty streets of our cities. The two have developed along radically different lines ; the reason of the strength of the stallion being the presence, and of the weakness of the gelding, the absence, of the sexual glands, and therefore, of their internal and external secretions.

In the harems of the Mohammedan kings they used to keep eunuchs, and whenever needed, young boys were castrated for this purpose. "In Italy", says Dr. Foote, "in the eighteenth century, about four thousand boys were annually castrated for opera singing and celebrating the mass ! Why ? Because the operation arrested the full development of the masculine voice."

The testicles in a man produce the masculine powers whereas the ovaries in a woman producethe feminine powers Remove the sexual glands of a man and he will develop feminine characteristics ; extirpate the ovaries of a woman and she will develop masculine characteristics. The virility in both the sexes is the direct result of the production and absorption of secretions of the sexual glands. The greater the strength the greater should naturally be the capacity of the testicles ; the lesser the strength the lesser should naturally be the capacity of the testicles So much so is the fact admitted in medical circles that some authorities regard old age as only a result of the shrinking of the sexual glands. Experiments are being carried onin America in transplantation of the glands and cases have been reported where the operations have been attended with wonderful success. Not only has the removal of the testicles

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caused cessation of the virility of a normal man but also injections of testicular extracts in impotent men have re-established their lost manhood. This fact if true, throws a flood of light on the old Aryan conception of the conquest of death through observing Brahmacharya, for, Bramacharya, as I understand it in physiological language, is only the method of keeping the sexual glands in a healthy condition. A Brahmachari should be taught to exercise control over the secretion of sexual glands, for thus and only thus can normal life be preserved and a premature death warded off.

As already pointed out the secretion of the testicles is both internal and external. Internal secretion begins from a very young age and by being absorbed in the system is responsible for the many changes observed at puberty. External secretion makes its appearance late with the maturity of sperms and is carried out for purposes of fertilization through the complex reproductive mechanism.

Internal secretion is constantly absorbed into the lymph and blood. Thus it is carried to the brain and spinal cord all over the body, giving an indomitable strength to the individual. The stallion became a stallion, the bull a bull and the wrestler a wrestler because of this internal secretion. An unbroken-flow and absorption of it brings about a harmonious develpment of all limbs and makes the individual look beautiful. Where the glands are absent or atrophied, growth stops short. Misuse of the reproductive organs hinders the proper production of the internal secretion and the invariable result is a Halt to all physical, mental and moral growth. Any kind of sexual stimulation begins producing external secretion and thus puts a break on the constant production of the internal secretion—the Essence of Virility——which, to be absorbed into the body, requires no effort on the part of the individual. Internal secretion manifests itself in the form of sublime beauty, so very common on the faces of spiritual teachers and in a more or less degree on everybody's face, unless the individual be a very dissipated one. This secretion tones the system by giving Virility and Manhood. In the Ayurvedic system, internal secretion is called **ओजस्** and external secretion **बीज, शुक्र** or **रेतस्**.

The external secretion of the testicles, the spermatozoa, like the internal secretion, is, after puberty and adolescence, constantly secreted, though in a very imperceptible quantity, and carried to the seminal vesicles. When the vesicles are filled their contents (the external secretion) *if not re-absorbed*, are emptied out into the urethral canal under some erotic dream at the time of sleeping. This phenomenon is known as nocturnal emission **स्वप्नदोष**, so universal among boys at puberty.

It should be remembered that external secretion of the testes is discharged from the body in one of the three ways :—(1) voluntary ; (2) involuntary; (3) sub-voluntary.

Voluntary emissions are accompanied with mental excitement? such as, self-abuse, sexual perversions, social vice and legal intercourse. Voluntary emissions may be useful only when indulged in marital relations with moderation. Otherwise they are blood-sapping. Involuntary emissions are caused by mechanical pressure on the seminial vesicles (**वीर्य कोष**);such as,

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emissions by overstraining at stools and emissions unaccompained by dreams. Such emissions are an index to a diseased condition of the system and the complaint should be immediately referred for remedy to some able medical adviser. Sub-voluntary emissions are caused when the seminal vesicles are overflooded. The pressure of the extended vesicles sets up erotic dreams to float before the mind's eye and a sub-voluntary emission takes place to relieve the undue pressure.

Sub-voluntary emissions are very complex in their nature. Sometimes, even though the vesicles are not full, impure dreams, as remnants of the bad impressions received during daytime through obscene literature or foul scenes, begin moving about in the mind, causing excitement followed by emissions. On other occassions, as already said, dreams might be the results of the pressure caused upon the vesicles because they are overflooded. Of the two the former is caused by an impure mind and the latter by a physiological condition and as such the former is controllable by controlling the mind but the latter seems uncontrollable. In normal health, when the external secretion fills up the seminal vesicles and no more of it can be contained in it, the vesicles, *accompanied by erotic dreams*, empty their contents and the emission may be called *physiological*. Any other process of sub-voluntary emission is *pathological*.

"Are, then, the physiological emuissions useful? Should the external secretion be allowed to pass out when the vesicles be extended to the full?"

Our reply is an emphatic 'NO'! Internal secretion of the testicles (ओज) is naturally *absorbed* without any exertion on the part of man but external secretion (वीज) can also be *re-absorbed* by Abhyas, with wonderful results. Of itself it won't be absorbed and will pass out when the vesicles become extended. It is for such as these that wise men have advised marriage at twenty-five. That is the lowest Brahmacharya. But that was not the ideal. The Yogis of yore were conversant with certain practices by which the external secretion, which could give life to a new being, was capable, by being re-absorbed into the blood, not of giving but of renewing life. Such souls were called ऊर्ध्वरेतस् or Aditya Brahmacharis who lived a life of celibacy up till forty-eight years or more. The hard life of a Bahmachari coupled with the spiritual training that he had to undergo under the guidance of a Guru was compulsory for adults of ancient Aryavart. In the obscurity of the past the teachers of humanity laboured hard to mould characters of young Brahmacharis. Their ideal was high it was the realization of the One Supreme. With Him before their eyes they saught their lessons of "re-absorption of the external secretion into the blood", of which the modern physiologists are yet doubting the practicability.

If youngmen will understand the importance of the internal secretion of the testes in the building of manhood they will think twice before they fall in the meshes of the Satan whose victims they, most of them, are! Puberty is the time of development. It is a time when you grow rich. Vain indeed is the man—and sad must be

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his case—who in his temporary richness forgets himself and begins squandering away the little that has been given him. All vices that excite the external secretion to flow are present among the youth of our times. All luxuries stimulate it. The flow of the external secretion cannot but harm the internal secretion by exhausting the sexual glands. This is the verdict of modern physiology and of the Rishis of long ago.

Absorb in yourself ओजस् and वीर्यम् ——and be a Virile Man.

THE IDEAL OF THE STUDY OF ANCIENT INDIAN HISTORY.

INAUGURAL LECTURE TO THE GURUKULA UNIVERSITY.

Delivered on April 22nd 1923.

By Professor Bidhubhushan Dutta M. A.

Dr. Mehta University Professor of Indian History.

The occasion of the present Discourse : the Reader's feeling towards it : and sense of esteem.

In bringing forward the first of the series of discourses on Ancient Indian History and Culture that it is intended to hold at Gurukula, I cannot avoid to fulfil the duty of expressing my thankfulness and gratitude to the gentlemen and parties whose noble exertion and broad mind and truly patriotic zeal have placed the subject in the scheme of Gurukula curriculum. I would not have done so as a matter of mere formality ; but I find that every factor relating to this gives some additional value and worth to the subject that I have undertaken. I also recollect with a sense of reverence the circumstances that have led me to it, and hope to be excused, if in the course of the present discourse, I happen to make any reference to them.

No one can exaggerate or over-estimate the scope and magnitude of the subject. My drawbacks and shortcomings are immensely great. Fain would I have thought that the task might devolve on abler hands. Still I have got the boldness that fondness often begets.

Choice of language : vernacular as the medium of instruction : the readers' hope that Hindi may so be used soon.

A difficulty has offered itself in the *choice of the language* in which to address students. And although it has come from an authentic source—— "What matters it whether the words thou utterest in prayer are Hebrew or Syrian or whether the place in which thou seekest the Truth is the farthest city of the East or the West——Jabilka or Jabilsa" (Sana'i) ; and although the Imperial English tongue has so long been a necessity —an uncongenial necessity—and served as an Esperanto and furnished us a basis for national unity and the "dawn of a better and more glorious day for Hindustan", the time is now up when a particular vernacular of the land bearing the spirit of her life and culture should be used as a medium in all our concerns. Hindi has already established its claim and been recognised as the Rastra-bhasa—*lingua franca* of India ; may it soon be turned into a vehicle for our literature and science on a larger scale.

No where else do we suffer so keenly and vitally on account of a foreign tongue as medium, as in the field of education and culture. The education that is imparted to children and youngmen through a foreign language under compulsion, is for *all* abnormal and unnatural, and for *most* ruinous in respect of sound knowledge and high ideals. They lie

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estranged from the natural influence of their own language and their own culture becoming more or less like foreigners in their own land. Culture of the people, also taken as a collective body, does not suffer any the less for this barrier In times free from it, the culture of this land was much more diffused amongst the people in general, than in the modern times. In these days also our common people who lie outside the range of the foreign scheme of education, are rather more advanced in points of some of the best elements in the culture of the land.

Happily for us, Gurukula in her unique attempt to hold out *living* many of the ancient cultural and religious ideas of the country has a requisition for the most diffused and diffusible vernacular in India as being the medium of the course of teaching. How would I like to have owned it as our common provincial. But conscious as I am of the urgent necessity and efficacy of one's own language being the instrument of learning, and faithful to the tradition of the institution that I have joined, I will, unless for special reasons, give out the discourses in the recognised vernacular, when some definite subject-matter is followed, and I find it sufficiently eligible.

The Principal points of the Present Lecture :—

I.

Determination of a standpoint and fixing the Ideal :

The first and foremost point of importance is the *determination of a standpoint* from which to deal with the Subject. It is a matter in regard to which one might be advised rather to keep silent and not commit himself. But I should rather be subject to side-remarks and derision for plain speaking and open heart, than be regarded in obscure esteem for conceited aloofness. The characteristic weakness or *strength* of the profession to which I belong, and which serves as refuge on many occasions has no special appeal for me. The world is tired of pedantry and bombasticity. And if in the pursuit of *facts* which we have taken up as our duty, we make reference to some *facts* that have led us to it, at least the lover of *facts* will excuse us for our short-comings.

Difficulty of the task.

Still it is somewhat *difficult to define an ideal or a stand-point* at such a stage ; and that specially with regard to a subject that has no comprehensive logic to regulate. it But I have been rather fortunate in having a set of circumstances, that have come to my help. I have only taken their lessons to my account, and not formulated any rules. I think I should clear them to a certain extent.

The Reader narrates some circumstances that came to his help.

Early drawn to the association of some esteemed scholars then working under the University of Calcutta, just on the closure of the course of Bachelor of Arts, I came for the first time to realise a little bit—*that there lay a way to a systematic course of study of the Ancient Indian Culture and History, under the auspices of an institution or university.* The subject was *up till then* mostly a matter of pursuit by individual scholars, writers or patriots. And thanks to the endeavours of western scholars, eyes of the modern world were being led to the immense treasures of Ancient India—her literature, art, philosophy and religion ; there has been a competition amongst able writers vying with each other in their attempt to bring them out to the easy reach of modern students : in France, Germany, England, America and even in Japan. What Herodotus and Ktesias learnt from hearsay account, Megasthenes, Daimachus and Dionysius observed through personal experience, Arrian and Curtius Rufus treated out of their most praiseworthy historical interest, the Merchant of the Periplus could not lose sight of in recording an organised trade, Fahien, Hiuen Tsang, I-tsing and quite an illustrious band of Pilgrims gave account of in terms so eloquent in respect of India of the mid

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and later periods of her ancient days, by their personal knowledge or actual contact—these brilliant arrays of savants of modern times have done through their piercing eyes and keen insight into the deep-laiden mass of Indian literature in respect of her still earlier days. Their deep learning, spirit of devotion, power of research and, for most, a regardful sympathy unique in its nature, have made the name of India an object of esteem for others, and of a new inspiration for her own sons. India today is no longer a land "typically barbarian" (Dr Graves of Ohio) but a land of supremely high culture to which one can look for "peace of mind in this world and solace hereafter". We can not omit in this connection to make a short reference to the names of those great men to whose scholarly activities we owe really a great deal, and who made further investigation possible. Those who walk in the field, are easily guided by the lights derived from the labours of those eminent scholars.

A brief outline of the history of the science of Indian Antiquity.

The history of the science of the Antiquity of India also is too interesting to escape a short passing remark in this connection. Interest in the study of Ancient Indian literature (by the Europeans) began only about a century and a half ago when a number of Englishmen working as officers of the East India Company began the study of Sanskrit out of administrative necessity. The first amongst them to handle original Sanskrit was Charles Wilkins who, at the instigation of Warren Hastings (who had up till then had to depend on Indian Pandits for the interpretation of Indian Law-Book), had learnt a deal of Sanskrit in Benares and afterwards brought out a translation of the *Bhagavad-Gita* and the moral story, the *Hitopodesha*. When the necessity for direct access to Sanskrit language was being felt somewhat keenly, then it was that that gifted and versatile scholar who amongst his friends would be regarded as the most enlightened of the sons of men came over to India: The Asiatic Society which Sir William Jones founded in 1784 marked a new era in the history of Antiquity and Philological enquiry of the world. The task next devolved on Henry Thomas Colebrook, another of the high officials of the East India Company, who-amidst his multifarious responsible task, found time to collect, with a true spirit of research, an incomparable mass of Sanskrit manuscripts which now form the principal treasures of the India Office Library, and formed the first basis of investigation by later European scholars. The task if thitherto confined would not have served any great purpose; but the work begun by Sir W. Jones and his countrymen soon assumed a distinct shape at the hand of German scholars who were led to it with greater zeal and discerning power and with an unadulterated spirit of intellectual pursuit, that afterwards achieved wonderful results in the line of research and far surpassed those in the field of Egyptian hieroglyphics' or Babylonian 'cuneiforms.' It is not a matter of little curiosity to note that an incident of the great Nepoleonic war led to the wide opening of the gate of ancient Indian literature to the continental scholars. We give the account in Prof Macdonell's lucid words:—

"Alexander Hamilton (1765-1824), an Englishman who had acquired a good knowledge of Sanskrit in India, happened to be passing through France on his way home in 1802. Hostilities breaking out afresh just then, a decree of Napoleon, directed against all Englishmen in the country, kept Hamilton a prisoner in Paris. During his long involuntary stay in that city, he taught Sanskrit to some French scholars, and especially, to the German romantic poet Friedrich Schlegel. One of the results of these studies was the publication by Schlegel of his work "On the Language and Wisdom of the Indians" (1808). This book produced nothing less than a revolution in the science of language by the

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introduction of the comparative and the historical method. It led to the foundation of the science of comparative philology by Franz Bopp in his treatise on the conjugational system of Sanskrit in comparison with that of Greek, Latin, Persian and German (1816). Schlegel's work, moreover, aroused so much zeal for the study of Sanskrit in Germany that the vast progress made since his day in this branch of learning has been mainly due to the labours of his countrymen."—Pages 3-4 History of Sanskrit Literature.

To Schlegel India was a "land of exalted primitive wisdom," and ancient Indian religion and Indian poetry "replete with exuberant power and light in comparison with which even the noblest philosophy and poetry of Greece was but a feeble spark;" and 'the time from which the master-pieces of the Hindu dated appeared to him 'a distant, gigantic, primeval age of spiritual culture.' while Bopp in a more sober way, attempted to establish a prior fundamental relation of Sanskrit with the other ancient languages of the world, and thus laid the foundation of a new phase of world-history through the linguistic relation of races which became the pursuit of the next age. In the meanwhile interest of the western countries in Indian culture, religion and literature went on growing: newer materials were being brought in, newer lines of investigation opened, and never workers also appeared on the scene. In addition to the classical Sanskrit of the mid-ancient age of India, there was brought in view the archaic literature of the older Vedic Sanskrit on the one hand, and the later Pali and Prakrit which embodied the (sacred) literature of the Jainas and the Buddhists, on the other —an enormous literature on which to build up the cultural history of Hindustan. The task was seriously taken up by the sagacious Burnouf in France, the ingenuous Prinseps in India who devoted himself to the deciphering of the inscriptions (monuments) and coins, and the Norwegian Lassen who made Germany his home and who wrote in German, for the first time, a systematic, volume, the "Hindu Antiquity." To these must also be added the names of Kuhn and Benfey, Max Muller, Weber and Roth in Germany and of Bohtlingk of St. Petersburg Academy, and quite a list that must be linked with the account of the achievement in the field of the researches on Indian Antiquity,

In our own land, too, we have had here a Rajendra Lal and there a Bhagwan Lal Indraji, a Romesh Chandra Dutta and a Sarat Chandra Das, Mahamahopadhyaya Shastri and the illustrious Sir Bhandarkar, to whose efforts we owe a great deal. A student of Ancient Indian History can not afford to miss any of the names whose resourceful spirit has contributed so much to the knowledge of the world. The result up till now achieved in the field of the history of ancient India has been wonderful and encouraging; but something more instructive and enlightening might be in stock of the future which, as Prof. Oldenburg hopes, will bring in the "explanation of the hitherto inexplicable phenomena, the transformation of that which is half known into that which is fully known." But let us now close up with it, and look back to the circumstances that led us to our humble pursuit.

The problem of a young graduate—how to best serve the cause of the country: that intensified through contact with some high-souled personage of the university.—The reader gives a tribute of appreciation to their memory.

The atmosphere of the land, at the time of which we were speaking, was most unsettled; its air blew violent and the soil was not cool. It was difficult for a youngman just out from the college to decide which course to make a choice of. Study that was prescribed in the college course seemed to be dull, detested and insipid. The one dominant question that lay in the mind of young Bengal was—how to best serve the needs of the time, the cause

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of the Country. In the midst of the tumults and confusions of the time (following the Bengal Partition National movement), and with a mixed feeling of half-regret and half-encouragement, I was called to the circle of the University of Calcutta wherefrom I had the opportunity of cultivating the company of some high-souled friends and revered gentlemen. You will excuse me if I take a pause for a while and make reference to some of the persons to whom I owe a great deal for the direct and indirect influence they exerted in shaping the after course that I followed.

First and foremost I should mention the esteemed Dr. P. K. Ray who then created in me an eager desire for, and interest in, Education as a pursuit of life, as he said that the country, first of all, wanted a band of self-abnegating teachers. The late Mr. Hari Nath De, with his literary achievement and cultural ideal was an inspiration to every one who would come in contact with him; to the utterly regrettable loss of the country, that extraordinary linguist, while still young in his literary endeavours, departed while his masterly efforts were directed to the 'rediscovery of ancient Buddhistic works lost in the original Sanskrit and now to be found only in Chinese and Tibetan versions.' Mr. Yama kami, the Reader and author of the thesis 'The Systems of Buddhistic Thought' was a noble soul in whom I found, for the first time by direct contact, how the foreigners have learnt to esteem India and the Indians in the light of their past glory. I may also mention here the well-known Sir Asutosh Mukherjee who was then just organising the University where the subject of Ancient Indian History and Culture for the first time, (later) obtained a recognition and found an important place in the curriculum of Post-graduate Study as an academic course. Every step which he then took and every measure he adopted was a matter of great interest to all who, were in contact with the university in those days. I should also mention the name of Dr. A. Suhrawardy whose very high scholarly temperament and patriotic spirit bore then a great promise, but who now is feeling troubled by the 'vanity of pursuit' at the Calcutta High Court as he describes his legal practice there to be. Last but not least I should also name my learned friend from Behar, Babu Jaganath Prasad Panday. M. A. B. L. whose high attainment in Indian Philosophy made him a real 'Darsana Keshari'; to him I am largely indebted for my first interest in that master-piece of human culture which forms the basis of all the literary and cultural treasure of India. I could mention quite a number of other friends and gentlemen to whom I am personally indebted on various grounds; but I think I have already tired you with this some-what tedius account. But I make mention of these because I believe that we can learn more through the study of men than through the study of books.

The idea ushers for the first time that there lies a way for the regeneration of the country (entirely its own) in her cultural revival and spiritual triumph for which there were immense resources in the ancient lore.

Under such circumstances it appeared for the first time to me, that there lay a way for the regeneration of the country entirely its own: It was her cultural revival and spiritual triumph for which there were immense resources in the ancient lore. Demand for the same, by the turn of events, also seemed to be pressing.

I remember now an incident that took place one day at that time as a matter of table talk. Sir Valentine Chirole's book, "The Indian Unrest," was just out and indented from England. A copy of it was on the table. We looked over the title-page and through some pages of its contents. There were also some books on Indian Philosophy and Indian Literature on the shelves all around close by. Spontaneously there came out the remarks "———here is the petty thing, Indian Unrest'; but all around there are the treasures of 'Indian

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Rest'—eternal. It is only if they could have a taste of them"! The matter was a talk amongst us for many days; and later it formed a subject of an elaborate conversation with Mr. Yamakami's preceptor the Lord Abbot of a Buddhistic church at Tokyo, then on visit to Calcutta, to which he seemed to give his sincere approval.

That growing clearer through later study of great authors and teachers of modern age.

The matter was still a passing impression for the time being. But later I drew the lesson on the same from the teachings of some of our great teachers—men who have proved massive pillars to keep erect the high roofs of our spiritual ideal on the sandy and shaky ground of modern times. One can easily realise how much the coming regeneration of this land is due to the life and teachings of the great spiritual leaders of the country in her dire days. Through their efforts the genius of the old culture of India had long been operating on the hearts of our modern men, as their mind and body lay subdued under other influences. In the midst of all their miseries and distresses, the same spirit has ever been predominant—India in the days of her decline is *more a land* of Sankara, and Ramanuja, Nanaka, Kavira, Tukaram and Chaitanya, Dayananda, Rammohan and Ramkrishna-Vivekananda, and lastly, of M. Gandhi and Aravinda, *than* of Mahmud and Baktiar, Altamas, Baber and Akbar or Aurangazeb, and even of Shivaji, Pratap Aditya, Hyder Ali and Ranjit, Clive, Dalhousie O'Dwayer, Dyer and Curzon or of Bentink Ripon, Montague and Chemsford.

And that led to a more specialised study of the subject.

These were the circumstanses that led me to a sort of specialised study of Indian Philosophy and Indian History and Culture, which laterly won for me the last University Degrees, and Professorships in some Colleges. Things might get on in a way which otherwise might be called definite and final. And every one knows how, except in exceptional instances, the life of a Professor under modern circumstances in this country turns mechanical and stagnant.

Effect of the recent national movement on the same ideal: How it could be realised in educational field —the Problem.

But yet a change was in view—a change that arose out of the movement that has passed through the length and breadth of the land and has shaken the roots of many things that were regarded settled and permanent. Every one knows how fatally the Educational institutions of this country, if not *all in form*, in *spirit*, have been affected by the recent national movement. To me it also served *as a reminder of the old ideal*, concealed so long under the uproars of the noise and number of the boys in the college premises. The atmosphere seemed cool and congenial and everything native to the old ideal. It was no time to measure one's merit or worthiness for the call; still a ready response was delayed for a time with a view to have some suitable occasion which being had, it was the educational aspect of the thing that naturally offered the greatest allurement. Every one knows the difficulties, due specially to the peculiar mentality of the people, under which national Education recently started has been suffering. Still to it the old ideal found itself quite in conformity; and it continued to operate as far as it could be managed, and would have perhaps so continued for a period indefinite. It was at such a time that this humble servant was invited by the Gurukula.

Call to Gurukula where the ideal takes a concrete shape in the subject and finds a congenial ground for execution, the ideal identified with that of the Gurukula in the estimate of the Reader.

The name was a charm to me for years, teh 'subject declare d' occasioned

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a thorough revival of the past course of pursuit, (and its constitution has had the wide reputation which also accorded to the same.) And in my reasoned estimate of the Gurukula I found almost an identity of the long cherished ideal of which I have been giving you so long and tedious an account.

So to define the standpoint which I have to follow in this course of lectures, I have had to give out an ideal ; and to find that out I have, at last, been led to the Gurukula. So to me I shall be committing no serious wrongs if I say that the Gurukul is the stand-point that I mean to follow. If I have understood it well, theGurukula with its back at the gateway to the high abode of holiness, with its face, along the sacred stream of the name that has become the symbol of holiness, turned to the remotest point of the land equally holy, and with its two arms directed right and left to the remote sides of this holy place, and, above all with the loftiest ideal in its view) is a living illustration of the fact that the land of the Aryas has a genius of its culture and civilization, pure and holy, that has made it what it is from time immemorial, through the days of power and prosperity, despair and distress—still a factor of permanency in the history of the world. And with the loftiest ideals of the ancient thoughts of India in view, it is a standing assurance, to the people of this land, of the restoration of their ancient virtues—of that "manly and elevated character which alone can achieve a future for the country commensurate with its glorious past."

Indeed with the lessons of schools and conditions through which I happen to have passed, I think it a great privilege to be in a position to pursue the course in the congenial field of the Gurukula. I find here quite an agreement between the goal and the field—the end and the means. I should also think that the donor of the funds that created this post could not have selected a better and fitter place of gift on the account of Ancient Culture of the land under the modern circumstances. Every nook and corner of the place is a recess for the culture of India, the very atmosphere breathes the air of its breath, and every inmate of the institute is a worthier repository than anybody else outside. I think I could strip myself of the traces of the past trainings and begin a life afresh under its benign influence and prove a worthier person to bear the banner of the glorious past of the mother-land that has been entrusted along with the post.

II.

THE SUBJECT MATTER.

Some inherent difficulties which are bound to be in such a subject.

Now a few words about the subject matter, we have to deal with. Inspite of the wonderful results obtained in the fields of historical knowledge of ancient India, by modern scholarship, it must be admitted that yet there remains much to be explained of 'hitherto inexplicable phenomena' and to be fully known' of what is only 'half known., And *there are some very inherent difficulties.* To the same standard of modern (scientific) research, philology and anthropology have brought forth the result whereby a distinct stock of human race—the forefathers of many a civilised nations of the modern world—once occupied a space in the midst of a continent (central Asiatic region is said to have been the original home of the Aryans), which Geology finds then to be a region of a second Mediterranean ocean The institution of caste, an important factor in the ethnology of India, has been held by some to be an antecedent condition of the reactionary rise of the Buddhistic religion, while the same with 'its exclusive rights of connubium and commensality' has been taken by others to be only an after-effect of the rise of Buddhism adopted by the Brahmins as a protective measure. By the very nature any investigation into the past history of a country or nation is bound to meet with some difficulties and can hardly be complete, The difficulties are due to various grounds. Let us endeavour to trace a few of these.

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The difficulties :—(i) Physical. (ii) Psychological and metaphysical, (iii) Practical.

First of all we may note what may be called the *physical difficulties*. These are the obstacles we find in the way of ascertaining the facts of historical investigation owing to some physical reasons, such as remoteness of time, scantiness or absence of evidence, complexity of events and the like. Then there are *Psychological* or *metaphysical* difficulties whereby one may be led by bias or sentiment in passing judgment in favour of or against some historical event ; or by the degree of certainty or uncertainty with regard to the nature of the truth that is sought as underlying the facts investigated. And lastly, there sometimes occur some difficulties which may be called *practical* (utilitarianistic) difficulties by which one is apt to attend or know, with a greater or lesser degree of interest, a fact according as it may serve more or less practical purposes. (We shall refer to it more in a later comment).

To which must also be added the difficulties relating to object, style and method adopted.

Along with these there might also be considered three other factors of historical study and historical investigation, which involve some difficult points. These are three (i) the object (ii) the style and (iii) the method. Some of these will be found to imply or merge in one another.

Detailed account of each.

Due caution has to be maintained in regard to these.

(i) The *object* of the study of history may be three-fold (*a*) sentimental (*b*) scientific and (3) practical. The study of one's own natural history or of one's own ancient History is apt to be tempered sometimes on *sentimental* grounds. Some of our own historians handling the ancient history of India have been found to be labouring under this difficulty. Due safeguard should be maintained against any such leaning under the influence of feeling. Accumulation of facts and their due interpretation for their own sake is the object of a *scientific* investigation of History. History may also be studied and pursued for some *practical* purpose, as we shall see later on (see back also.)

(*ii*) *Style* employed in Historical literature has been mainly of two kinds:—(*a*) artistic and (*b*) scientific. Each of these has its own peculiar worth with respect to the subject to which they are employed. History as a matter of narration and literary presentation lies in the field of *art*, and as an investigation of *facts* is in the department of *science*. In its beginning with the old Ionians (6th century B. C.) who are said to have originated it, History was really a scientific research. And Herodotus, the father of Greek History was himself as much a scientific explorer as a narrator of events (History= *Historie*). From the time of Aristotle, History took a definite shape as being a 'literary (artistic) product' as distinct from 'enquiry into facts.' Thenceforth to the advent of the modern times, History was a form of literature (*Historia*). The modern scientific spirit has once more turned to the conception of scientific research. Under influence of the stress laid on the artistic or literary side, many have often jeopardised the cause of History as a science. This was generally the case when poetry was the medium of historical facts (Thucydides) as in the sagas or epos (epics) of ancient nations. A bard would naturally exaggerate or distort the stories, *(iii)* Then there is the more important question relating to the *method*. Methods in general are mainly of two kinds—Inductive or observational and deductive or introspective. Modern sciences are essentially on observational basis ; so must be History when a scientific value is claimed for it. 'A Historian,' says Mr. Freeman, 'must toil at the patient study of contemporary texts ; of contemporary monuments, which to some

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minds seems a good deal less taking than the piling together of theories to be upset the next day by some other theory. He must work to lay the foundation; when the foundation is once laid on the rock of original research, a superstructure may be raised on it which may live through a good many blasts and storms of controversy. But he who without a foundation builds on the sands of theory, he who rushes at a difficult and controversial period with no knowledge of the periods that went before it or of the periods that came after it, he who concieves of events, not as they are reported by those who saw them, but as may be convenient for some favourite doctrine—against such we may hardly raise a voice of warning.——The house built on this sand will presently crumble of itself without needing any special blasts and storms to sweep it away."

All this is well and good. And no one in modern days can afford to lose sight of the much valued progress due to the observational methods in defferent sciences. So of the scientific purpose and style in the treatment of a subject as opposed to the sentimental and mere artistiscal. And yet each of the independent claimants may have their relative value; and none can claim the absolute. The best recognised methods (on the observational line) in the most positive department of investigation have been found to reach a limit and boundary. Farther to reach, there is the recourse to *theories* and ideas. Even J. S. Mill the greatest exponent of modern observational (experimental) system, has at last had to seek an alliance with the deductive or hypothetical method " in explaining the complex features of nature; while Prof. Jevon's views on the Principles of science, are replete with the preponderance of the hypothetical or deductive methods "But we have noreason here to enter intoan academic or contraversial discourse Our object is only to determine what method we can best employ in the treatment of the subject taken up in view of the various difficulties and opposite tendencies that offer themselves.

The method to be employed: History deals with the most complex of affairs and has an ever-growing wide scope. The best treatment of History is that of Universal History—The method employed in it should be a conbination of both, Observational and Introspective as in the other complex departments of Science.

History deals with the *most complex* and the *most delicate* of the affairs of human investigation; and it forms the basis of some other complex departments such as sociology ard political science. All these are at the highest level in the evolutional scale, and as such are beset with special circumstances and diffiiculties. So it demands some special consideration in treatment.

History pre-eminently requires *an accuracy of truth* in relation to events of human affairs. And no matter is more likely to be knowable to human mind than affairs of man's work and life, the subject matter of History. But this advantage in respect of the acquisition of truth owing to the commensality of the knower and the known, is more than compensated, in the adverse, by the circumstances which stand in the way—one more of which 'in addition to those already given' may be counted in the fact that History after all is in a process of progressive growth along with its subject matter—the account of human race which is still in the making. There can of course be individual Histories of the persons or of the races; so there have been. But these are mere chapters of a book which is not yet complete. They may also be taken as the several factors of a riddle which when completely known gives to them their real meaning. Unless the whole is taken in view, the individual factors or chapters can make no adequate approach to truth and light their real meaning.

Our ancient writers and thinkers of India seem to have taken in consideration this permanent inadequacy and shortcoming in the nature of History. So 'unless we believe with Mr. Tod and per-

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sons of his mind that the ancient Indians, like the other branches of literature, had also their systems of History which have been destroyed partly by influence of climate and partly by the incursions of foreign invaders' *there was a lack of History amongst them in the modern sense of it*, which fact has been attributed by some to the Hindu bent of mind which might altogether neglect the events of the world which to them are mere deviation or digression from the ultimate Reality, the supreme object of their pursuit, and so not desirable and worth cultivating.

History in its current use, of course, does not claim any ultimate or complete truth; but remains contented with being merely a system of what may be called 'possible truth'. Specialised attempts in building up such systems of possible truths in diverse line when properly synthesised may, however, help in building up systems of broader truths. Two such wider systems of History may be conceived:—(1) The mere *summation* of the separate system of History which would be like an outline of the History of the world as we find in the library; or (2) A *Universal History* based on some fundamental principle of human affairs taken as a whole—all ages, countries and nations as far as ascertainable. It is not a mere summation of all the special histories and facts of Histories, but is one in which every factor of History finds its real place and explanation. Rise and fall of nations, formation and decline of empires, exhibition of arts and architecture, literary and spiritual culture of the different ages and places of the world are the broad factors linked in that universal scheme, probably in an organic relation. Each factor is to be held as bearing its value and worth in proportion to its place and permanent contribution to that world system, in as much as the whole scheme is to be interpreted in terms of the contributions they make under different shades of value. Thus from the palaeolithic lives of the tribes (as the theory runs) or from the still earlier life of the savages to the (modern) civilisation of a world-union through common ideas and common science, there have been innumerable cycles of events and thoughts of different kinds, durations, and worths. The task of History, viewed in this light, is to determine the place and worth of each event or group of events in the whole range of human affairs.

III.

HISTORY OF INDIA—WHAT:

Of all other Histories, History of India has the best claim for a Universal History. It may be regarded as the cardinal line in that.

The *History of India* is pre-eminently a history of culture and that best represented in her past. As such it can best be treated *as a chief chapter of the Universal History*. Indian culture taking its root in the Vedas, the earliest record modern research could find in the history of the world, and devolving in and developing through the later series of Indian literatures, philosophies, religions, arts, sciences, politics and morals represents a historical link of the remote past and the present which is unique in the world. Nowhere else in the history of the world, in no other land or nation, is there observed such a lasting feature of human development. This it is that has made the name of Arya (Hindu) and that of his land (Hindusthan) a permanent factor. And if one is led to ask why it is so, and that in the face of uncommon pressures and uncommon oppositions that have been the lot of very few nations to meet—why it is that reactionary movements arising in his own soil and in his own neighbourhood (Budhism, Jainism and numerous others) could do not really harm but had to yield—why it is that the most advanced of early westerners (Greeks), with their loftiest culture at the back and the mightiest conqueror at the head, could leave nothing of influence or interest to him—why it is that the mighty hordes of the Sakas, Scythians and the Huns had to lose their existence and merge in his

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society—and why it is that the numberless raids and irrepairable damages of the swords of Islam could leave no lasting marks in his interior inspite of the huge losses of life and property, he will find the answer in one word—*it is owing to* the superior culture of the land and the spiritual genius that forms its basis.

And yet greater dangers were in stock : slowly and stealthily, the western nations of modern centuries with, at their disposal, the apparatus of modern science and an abnormal commercial zeal and avarice, have entered into the different fields of the country and won a mastery over it. But would any one believe that the mastery is complete ? Times rather seem favourable and marks already visible that the Hindu spirit will soon assert itself and maintain its ground—perhaps with victory over these new forces of modern vilization, and give it a truly beneficial int.

May we also hope in the investigation of world's History that the spiritua ity that forms the basis of Hindu cultural life and the Eternal Truth which is the goal of its pursuit will be brought to bear upon the determination of the place and purpose of the facts and groups of facts not only of the History of India but of all nations and countries in general ! History viewed in this light will not only be 'past politics', as Mr. Freeman has got the difinition of it; but all politics of the world will be found as being mere minor factars of it. So all facts of the other fields of humanity. It is not, however, that the labours of modern research in specialised directions and the value of their products will,in any way,be regarded in lesser esteem on account of this ; they will rather be esteemed as more valuable as being intend ed for a higher purpose and more exalted end. The superstructure of the whole edifice is rather to be based on their scientific bases. *It is such a Universal History which is claimed for the cultural History of India.*

Universal History necessitied also by modern circumstances : Hence the additional importance of Indian cultural History.

But the name Universal is not strange in the history of History. Not to speak, at present, of the elements of universality that are insinuated in the Puranasand like literature of this country, from the very early days of the Christian Church, its tendency has been to show how the world had followed a divine plan in its long preparation for the life of Christ and for the coming of the millennium. Augustine's 'City of God' is an attempt to show that the Roman Empire, the last general form of the earthly city, gave way slowly to the heavenly. The mathematical demonstration of its truth was taken over by his disciple Paulus Orosius who wrote, 'seven Books of History against the Pagans. Nius, Medes, Babylon, Rome, Macedon, Carthage —all were treated thus as illustration of the one world-story that it had improved since the coming of Christ. 'Livy, Caesar Tacitus and Suetonius are plundered for the study of horrors.' The Goths in Spain shine by contrast with the Pagan heroes, and through the confusion of the German invasions one was asked to look forward to Christiandom.

This conception of a 'World-History' was marred in the mediaeval writings which lost sight of truly historical perspective and are dominated by the idea of miracles. The next age of Renaissance is marked with a humanistic spirit, but there is no difinite improvement in the line of History which only became subservient to the course of literature and the classics. But it made further progress possible which took a marked shape in Germany, and even in France, Italy and England till the 18th century. The scheme of World History was taken up by Carlyle and Hegel in those days on a spiritualistic basis; and by Buckle and Karl Marx on the physical and economic. A complete change has taken place in the perspective of History since the 19th century : machineries of research have been set going in

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perfected forms and organised attempts were being made by learned societies with increased sources available at their disposal—archaeological and literary. Any hope built on the resources of the modern scientific research for a Universal history on scientific basis may not be altogether visionary.

Recent events and the present political and economic conditions of the world rather seem to have enhanced the necessity of a comprehensive study of the stories of races of the world, and of the lessons they bear for the good of mankind. The terrible experience of the last European war seems to have produced a great change in the out-look of many upon the affairs of the world; and political things hitherto lightly considered are now being gravely taken in view ; and we are told by the author of the recent publication of a world History (Mr. H. G. Wells—The Outline of History) that 'to a certain small number of men and women the attainment of a world peace has become the supreme work of life, has become a religious self-devotion. To a much greater number it has become at least a ruling motive.' And it has also been said that many such people now are seeking ways of working for the great end, or they are already working for the great end, by pen and persuasion, in schools and colleges and books, and in the high ways and by-ways of public life. Perhaps now most human beings in the world are well disposed towards such efforts, but rather confusedly disposed ; they are without any clear sense of what must be done and what ought to be prevented, that human solidarity (for peace) may be advanced. A world-wide faith and hope was placed in President Wilson and his 'League of Nations.' But the 'League' to most thinking men has been little better than a failure ; and few at the present time feel any great enthusiasm for it. The League at best has been a league of Governments and States, and a new contrivance for defence and offence, but no remedy the world is in need of. What the world is in need of is no such league but a League of world-men for World peace based on some fundamental principle of World-humanity ; and a World History based on some World-principle and well understood is to be the Code to regulate such a World-league. Well has even hoped with Roger Bacon that 'it will be based upon a common world religion very much simplified and universelised and better understood. This will not be Christianity or Islam nor Buddhism nor any such special form of religion, but religion itself pure and undefiled—the Eightfold Way, the Kingdom of Heaven, (Universal) Brotherhood, Creative Service, and Self-forgetfulnss."—'H. G. Wells.)

If these words echo the cravings of a heart and earnest desire,thenthe lessons of the ancient History of India could, without hesitation, be referred. But unfortunately the author who concludes his large-sized volume of World History of over six hundred pages of close printing in double columns has had hardly any observation on the immense treasures that lie in the (religion and) culture of India that embodies these very principles, and much more defined and demonstrated in ways rarely found in any other system—things that have sustained the land of their birth as a unique factor throughout the history of the world, and led her destiny through ceaseless changes of political and social affairs in unique peace and rest and perhaps with a lesson of the same for the rest of the world.

IV

THE PRACTICAL UTILITY OF THE STUDY OF ANCIENT INDIAN HISTORY.

Ancient Indian History so far as it exists is mainly practical in aims

Present demand for the study of History from practical points of view
Additional ground for it in case of the study of Ancient Indian History.

One point more, and we have done with our present consideration of the treatment of Ancient Indian History. There

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is a feeling almost universal that the study of History, as also of other speculative sciences, as a part of academic and general culture, is now in an unpopular condition. The growing narrowness in the number of students that take up the subject in the combination at their course also illustrates the same thing. One main cause of this deplorable condition of these studies is the want of *practical utility* in the object of their study. The present age is an age of intense competition in the fields of living. Everything is judged by the practical value and utility it brings in. Unless the study of History is brought in more to bear upon the practical needs of life,—, If" as Dr. Seeley has expressed, "they (historical facts) lead to no great truths having at the same time scientific generality and momentous practical bearings, then history is but an amusement and will scacely hold its own in the conflict of studies."

Our old historians knew this well in their own way. So in the *Itihash* of yore—in the Puranas, Gathas and the Epics and other fragments of literature that contain elements of History, we find practical aim and practical utility predominant in their teachings, an efficacious consequence of which is exhibited still in our social frame and individual life that are under the influence of these. Their object was not to deal with 'reigns and pedigrees and campaigns' merely and for their own sake; nor did they care much for dates and chronology for want of which they are being so much accused by modern critics. They looked through facts of of humanity sometimes in their relation to cosmogony and world-history, and drew out principles, however obscure to modern eyes, that went a great way to the framing of the basis of a 'really binding culture' of a nation of the longest standing.

Indeed a better purview of History than at present mostly in vogue, on a more humanitarian basis is being hankered for by many, and that necessitated more by the modern circumtances. It was the same Dr. Seeley who, alarmed by the growing power and political customs of England, most emphatically defines it as a maxim that "History should pursue a practical object"—that" it should not merely gratify the reader's curiosity about the past, but modify his view of the present and his forecast of the future." In the more moderate conception of a living historian (V. Smith. Oxford edition introduction XXIII)—"The value and interest of History depend largely on the degree in which the present is illuminated by the past." The ideal of the study of History from this point of view, is that every event in the life of a nation or person is to be viewed in reference to the past and interpreted in the light of it, and be found to give its value for the present, and lessons for the future.

If these remarks be applicable in regard to England or any other country or nations (of the modern world) with their present affluence and recent development, how much more ought these to be applied to the case of India with the long stories of her past events and especially her past glory! Generally to speak we are prone to take up the study of our past History more on sentimental grounds; and the interest of modern research is more scientific. But as a matter of fact, we may take up the study of it and utilise it much more to our *practical purpose*. It is all the more necessary and easier because we are already more or less closely in touch with it in our practical life—however unconsciously. Our historians, as other teachers of yore, had this practical purpose prominently in view—they narrated such incidents only which had any practical utility and morals for the people, in the chief. It is one of the reasons why there is a scantiness of history, in our ancient literature in the modern sense of the term. Our ancient polity also is not a system of mere principles and theories but of practical injunctions or workable rules, in the main, aiming at some definite

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object of life or society—be that terrestrial or eternal. And if they have exaggerated things or created stories by imagination—a charge in some cases brought to their doors—it was not in order to foster their fancy or magnify events for their own sake, but to add greater utility to the purpose of study. Again the study of the ancient History of India bears some additional value. The study of the antiquity of most countries is a matter of mere intellectual satisfaction to those who are interested in it; They have lost their link of the past with the present, and, in most cases, it has devolved on people who are quite foreign to them. But Indian antiquity is still a matter of living interest to many and is altogether a necessity to its present inhabitants. There is a unique connection between her past and the present; the light and culture of the past is still stretching to the present inhabitants so much so that they live more a life of the past than of the persent—and there they find their real life ! And nothing can be more practical than life.

V

AN OUTLINE OF THE SCHEME UNDERTAKEN,

Meaning of the term Research : two courses of lectures suggested : (i) one on original research, (ii) properly the other on subject of general inetrest : conclusion : an earnest hope in Gurukula students.

But we have drawn the matter a long way in laying the ideal and practical value of the study of Ancient Indian History which have led us to the present undertaking. What we mean to say in the main by these is presented to you in the shape of synopsis in separate papers which we may regard as the revision of the thing. I think I should now conclude by giving an *outline of the way in which we intend to deal with the subject* as a matter of academic discourse so far as it can be given out at present. It is indeed not secure to ascertain any fixed line of work in the present undertaking. In all fields it is not possible 'to make to order' in definite limit of time. The whole thing is more a matter of internal development than of outward requirements. And there are some inherent obstacles in relation to historical studies and historical researches which may defer a subject for an indefinite period, or leave a matter half, done undone for ever. Responsibility in dealing with History is also greater than that in other sciences—in the one there is no check, the field is wide and indefinite and there is free scope for imagination; while in the other cases the field is definite and the method guided by rules of Logic. Well has been said that "No where else is half-knowledge so likeby to *be mistaken* for real knowledge"—'the seeming ease of the subject, its freedom from technicalities, the way in which it connects itself with all other studies and pursuits, the necessity which is laid on all of learning..... make it subject to sports as it were.'

The term Research again admits of a variation of senses. But that in the field of History, in particular, has to be taken in the sense of an *Investigation based on original sources of knowledge.* Against these there are some permanent bars in many departments. Local research may prove a matter of great consequence. And although one cannot underrate the value of the study of original authority, yet it must not be said that no knowledge of historical value can he counted unless it comes straight from the same, for in that case the task of historical enquiry would be next to impossible. The field of History here is so wide, and even one single section of it is so vast, that no one can hope to master it in original authorities for any period. So for most cases the original authorities are to be reached through secondary writings. Still some original writings must be thoroughly gone through; for this gives a habit of mind which is of great value for study in general.

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With these circumstances in view to which must be added the potent factor of our personal shortcomings which are of various kinds, we propose, for the present, two courses of lectures to be delivered from time to time. (i) one on the minute line of research to be based on original authority and writings on some definite subject as far as permitted. This will be chiefly meant for the special students of History and those whom I would like to find working with me in the line ; and (ii) the other on subjects of more general nature to be delivered, written or spoken. to all students who are interested in History and have not necessarily given themselves to special study of it. The work will be deemed worth undertaking, and its object fulfilled, if a number of the students of the Gurukula find it helpful to pursuade them to take to the noble task of counting the accumulated treasures of their past ages which bear the marks of an incomparable glory to them and that of a satiating hope for others. It is they who, by their training and tradition and with the lofty ideal of their institution, are fitted for the work more than any body else. It will be a pursuit saught for its own sake and for the humanity. It will be a pursuit of knowledge and a pursuit of truth which must be calculated to be of better use and of higher value than high salary or professional renown.

CONTEMPORARY THOUGHT REVIEWED

VALUE OF HONEY.

Food And Medicine.

Those acquainted with Arya Shastras may be aware of the frequent prescription of honey as sacred food to be taken in the midst of Sanskaras. From the following quotations from a contribution by Dr. P. M. Raju to *The Hindu* for May 1923, they will understand the reason of the recommendation:—

Few people do really know or believe the fact that honey as an article of food is very valuable and nutritive, and can be taken in different forms and ways. In England, America, France and Germany this sweet substance is getting more and more popular in the daily use as a nourishing article of food with the people. The ancients in India knew its values, advocated and used it both as food and medicine more freely than the present generations. It is a fact to be remembered that before the introduction of sugar, honey was wholly used in the place of sugar for all purposes—domestic, culinary and commercial—as a sweetening agent. But sugar does not possess such valuable properties as honey as an article of food. It should be noted that when honey is consumed the whole of it is usually assimilated by the human system as hardly any digestion is needed, there being little or no residue in it, And it is a fact that the ordinary sugar requires what is called "inverting" before it can be absorbed into the system; but honey calls for no tax or labour on the digestive organs, it being partly digested already by the bees themselves.

Honey is therefore really valuable not only for children, but also for adults who are, for certain individual or constitutional reasons, unable to take ordinary sugar. It will be thus seen that the natural honey in its pure state is a very useful factor for domestic use and in the kitchen in daily use as a wholesome food where it can very well take the place of artificial sugar in the making of many dishes ; and for the preservation of fruits, honey is particulaaly serviceable, it being superior to sugar or syrup,

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It may be carefully noted here as a precautionary method that honey should never be left exposed to light and air as it is hydroscopic in nature and readily absorbs moisture from the air and thus ferments and becomes sour later on, even if it is covered afterwards. So honey must be kept in glass bottles or jars to keep well for a long time; and it is best kept in a dry, cool dark room. Pure honey placed in a clean fruit jar and gradually heated to a temperature of 160 degrees and sealed up will remain in liquid form.

HONEY AS MEDICINE

As a medicine honey is in all ages and countries highly recommended and employed in manifold ways both by Oriental and Occidental physicians in various complaints such as as Coughs, Colds, Asthma and throat and chest suffocations and also for constipation and allied stomach troubles and disorders. Honey at once loosens, purges and strengthens the system.

In Bronchitis, honey, simple and pure, gives more relief by frequently tasting or sipping it than is obtained from anything else. Honey is a good mild natural laxative and demulcent. Honey mixed with borax is an old serviceable household remedy for children in cases of Thrush or ulceration in the mouth or in fauces and in many little complaints and stomach disturbances and indigestion. Honey ointment is more efficacious, speedy and simple in treating boils than any other ointment. An ointment called "Ceromel" is prepared by melting together an ounce of yellow wax and 4 ounces of clarified honey on gentle heat or fire.

The ancient Gauls or Gemans, besides several other sweets, have been manufacturing certain kinds of Ale, chief of which was known as Mead and they largely used this honey-wine for purifying nourishing and strengthening their system in the olden times; and the Gauls were also making and using a delicious beverage called "Hydromul" which was a sacred drink of the Gods. Tacitus, tells us that the old Germans ascribe their strength and long life to this remarkable natural beverage.

Internally it is a beneficial habit every morning, to take pure honey mixed with pure water in the proportion of 1 to 4. For Dyspeptics too honey has been found of much service and benefit. It is also used as a good remedy for sleeplessness i, e., two teaspoonfuls of pure honey mixed in a glass of cool water and drunk. Even small tumours in the stomach are speedily healed by its use.

A distinguished modern authority, Dr. Taylor wrose recently in the British Medical Journal, that remarkable results have been obtained in Influenza cases by the use of Honey mixed with equal part of Tincture of Isdine; i. e., two or three drops of the honey-Iodine mixture placed on the tongue every 2 or 3 hours or even more frequently. Honey simple and pure, at the present day is also often used by the Western educated medical men as a cure for Scorpion and other poisonous insect stings with good success.

It is asserted that inflammation and congestion of the lungs followed by unconsciousness were cured by eating honey at all times i. e. throughout day and night untill 10 lbs. were consumed. A German by name Her Carl Gaiter was at the verge of grave, and was restored to life and perfect health by continnal use of honey. Even consumption, strange as it may seem, is asserted to have been cured by honey treatment. In olden days it was used as a means to prolong life; and it is said to be an excellent remedy in diseases of the Bladder and Kidneys.

There are some good old recipes such as honey cough syrups; honey salves and balsam of honey for Asthma, croups and Bronchitis, Honey wash for the sore eyes; honey gargle for sore-throat efc. Honey lotion is a splendid and safe gargle for public speakers to clear their voice.

Now granting all these prescriptions are good and effective it may naturally be

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questioned what is there so much about honey that is absent in sugar, and which brings about such apparently remarkable results? There is no doubt that Formic acid secreted by the discriminative Bee and contained in the honey for its preservation is beneficial both to the stomach and liver.

Besides the Formic acid, wild honey usually contains a small, a infinitesimal quantity of Citric Acid, Tartaric, Malic Gallic, Tamic, Hydrochloric, (prussic) Oxalic and Myronic acid. Also Quinine, Morphine, Strychnine, Atrophine, Solavine, Veratrine, Piperine and Theine and Caffeine etc., all then being collected by the wise Bee from numerous and various kinds of blossoms and flowers. Honey, further, consists also of gummy waxy, colouring and essential odorous oils with a certain small quantity of mineral matter.

Herein is a beautiful provision of Nature or of All-wise Creator exemplified in the minute quantities of antidotal mixing of medicinal properties and juices gathered by the intelligent bee, and so mixed in its tiny store-houses, that even strong doses are rendered innocuous and harmless quite unlike our artificial mixtures and draughts prepared by the chemists and drauggists, which are often injurious and risky, if not dangerous.

Hence it will be seen that Honey with its numerous and varied powerful medicinal agents has the remedial virtue of restoring to normal health disordered and diseased vital functions of the body.

INDIAN ART.

In the course of an interview Dr. Stella Kramrisch, who while in Austria, made a regular student's study of Indian Art, and now in Dr. Tagore's Shantiniketan, has further opportunities of developing her love for, and mastery of, it, is reported to have said :—

I interrogated her as to what she thought was the special characteristic of the arts and architecture of India as compared with those of the West and of the Far East. She proceeded " The expression ' dynamic form, which I used a moment ago. may suggest that which is unique in Indian Art. For in the East, for instance, we see the massive structure of great temples and great sculpture stabilised in firm harmony. We see, on the other hand, the extreme possibility which European Art reached in the Gothic cathedrals. There the volume is subdued and almost abolished. In any case, the two poles of artistic visualisation are given by emphasis of the material and surrender to aesthetic harmony, or conquest of the material and its surrender to a supernatural idea. These two possibilities are static, and architecture is therefore considered the leading art in the West. If on the other hand, we look to the extreme East, architecture loses all its weight and frail perishable buildings, do not express anything beyond a subtle mood of living. Sculpture too stands in the back-ground While painting being of a less concrete order than the two formal disciplines, is obedient to the subtletly of brush stroke, and pen, and immediately handwriting of inner experience, and therefore merely dynamic. In this respect, Indian art links East and West. Architecture there is the leading art just as in the West, but who can decide where architecture ends and sculpture begins, where sculpturs comes to an end and painting starts from. In fact, these classifications do not apply to the Indian genius who rises above and identifies himself at the same time with the material at his disposal, so that archetecture becomes one tremendous monumental piece of sculpture. In which the single blastic parts and figures appear as limbs of one body who at times takes the lines in colouring its entire surface with a jungle of painted scenes. Such is the structure of every Indian temple, and in this way the wall paintings af Ajania must be understood. "

" How do you explain the fact," I asked " that the Bengal School has failed to

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strike the imagination of Indians to the extent that it fully deserves?"

She feelingly made reply :—

"These qualities are the reason why the Bengal School as a whole has failed to strike the imagination of modern Indians. For it must be admitted that most of them have lost, or wish to ignore that which is their true Indian inheritance. A badly digested and assimilated western civilization troubles them to such an extent that they get blinded with regard to everything which has the faintest scent of Indianness about it. It is the fault of the semi-educated Indian public, far more than of the groping Bengal artists, that they can not come to a mutual understanding."

Lastly, I put her the question: "Do you see signs of any coming great Indian Renaissance comparable to the mediaeval classical Renassance in Europe, at present ?"

She hesitated for a moment obviously because of the futilies of prophecy in what is after all a speculation, and then replied, "I do not think that an Indian Renaissance is possible at the presnt moment; for things in India do not take such rapid turns with which we are so familiar in the West. Indian things move in a different line and different measure. The currents are there slower and deeper. Bengal art is one of those currents or symptoms. Others, which have not yet received a name, are slowly undermining the deadweignt of imported goods and decayed use. They have built up the new land where Indian art is growing once more into fresh fruits."

EDITORIAL REFLECTIONS.

CHRISTIANISED HINDUISM AND MOHAMMEDANISM.

In the course of an interview, an account of which is published in *Zion's Herald*, Bishop Fred. B. Fisher is reported to have said:—

The big reform movements in Hinduism, Mohammedanism, and Buddhism., everywhere to be found in India, are part and parcel of the Christianizing process.

"From the Roof of the World to the Indian Ocean this new awakening of the old dead faiths is evident. We hear a great, deal about 'modern Hinduism,' 'modern Mohammedanism,' which are, however, contradictions in terms. To modernize Hinduism and Mohammedanism is to destory them as they have heretofore existed. The word of Jesus Christ has done that. The ideals and ethics of the Nazarene are the big moving forces in the modernization of Indian religions, which are taking them over unto themselves, incorporating the principles of Jesus into their own beliefs. The Christian competition can be met in no other way. The East must assimilate Christianity or be assimilated by it. It is one and the same thing in result. And by a series of reformations the great religions of the East will in time leave off the shells of idolatry, superstition, immorality, and caste, and follow Christ—in their own Oriental way.

"It is a truism to say that Christianity does not destroy nationality. And it is the only religion that can stand the advance of knowledge and the revelations of science. It may change certain of its forms and expressions to meet new conditions, but its fundamental truths remain for ever. This cannot be said of the other great religions of the world that are in

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India. To avoid destruction, they must take over Christian principles. The reform movements are doing this very thing. The result is astounding.

"To-day India is as the man with the withered hand in the temple. It is stretching out the hand, and it is being healed. Many of the old barbaric superstitions have already gone for ever from the land they cursed for ages. In thirty thousand miles of travel in India, I did not see a single bed of spikes actually in use. This, barbarism, which has so long typified Indian superstition to other parts of the earth, has been forever relegated to the past. The only one I know about in India is maintained in a native quarter of Calcutta for the purpose of showing sight-seers and tourists !"

The Arya thinks it is his old religion that is asserting itself in shaking off the sacrilegious accretions that had gathered around it. Christianity itself requires a new leven from the Arya Dharma. The Bishop conveniently forgets that what of high morality and sublime spiritual truth there is in Christianity is borrowed, through Buddhism, from the primeval fount of the Veda. What in the new movement appears to him Christian, is in reality Vedic. It were easier for us to establish our statement if the Bishop had specified a few points which he regarded as peculiarly Christian. *The Literary Digest* from which we have culled the above quotation gives none.

USURY IN ISLAM.

Thus Prof. A. M. Moulvi in an article contributed to *The Indian Social Reformer* for May 19, 1923 :—

Let us take for instance the question of usury in Islam. The Koran says, "They who swallow down usury shall arise in the last day only as he ariseth whom Satan has infected by his touch." Ch. II 276. The Prophet says "Cursed be the taker of usury, the giver of usury, the writer of usury and the witness of usury." Our learned divines maintain even at the present day that the word 'Riba' used in the Koran for usury signifies not only an iniquitous or illegal gain on a loan but any kind of interest on money lent. Looking to the seemingly dogmatic prohibition in Islam from taking or giving interest on the one hand and to the pressing needs of our community for borrowing or lending money on interest owing to a change in the present economic conditions of the world on the other hand, we must decide in one way or the other whether we have to follow the injunctions of the Koran in these matters literally by renouncing the world, living the life of ascetics and taking to wholesale beggary or we should treat such injunctions as social laws and bend them or even break them if possible to make them more adaptable to the present needs of society. Which is better ; I question ; to be carried away by the popular belief that all such social Islamic laws are inelastic and thus come to a sad conclusion that the ninety per cent of the present Muslim world who cannot help lending or borrowing money on interest are infected with the touch of Satan and cursed for ever by the Prophet, or to read and interpret such laws in the light of History and Reason and modify them to suit our requirements ?

If Islam prohibits the giving and taking of exorbitant interest alone, and not of interest bare and simple, then the injuction of Manu, the great Lawgiver of Aryas is the same as that of the Koran, and on this head at least the two neighbouring faiths are at one, for the former, too, prohibits usury in as much as even the food offered by one whose subsistence is on interest alone, a *Kusidajivi*, is declared as impure and unfit to be taken by a Brahman or a Sanyasi. It is a happy sign of the times

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that our Muslim brethren are waking to a sense of the natural necessities of commercial life which is a part of social and communal life, and have begun to realize that Islam as interpreted literally by the *Ulema* is unsuited to the developed conditions of to-day. At the time it was preached by the Arabian Prophet, it was calculated to meet the necessities of Arabia alone. Today you have to modify it to suit your time and clime.

ISLAM AND WOMAN.

At another place the same writer has the following remarks as regards the attitude of Islam towards woman :—

Such was the respect he entertained for woman that he made a man's good treatment of his wife the very gauge of his goodness in general. "The best of you is he who is best to his wife" was constantly on his lips. "Reverence the mothers that bear you" is the teaching of the Koran in this respect.

Our brethren of the Punjab have to lay this lesson specially to heart. A Mohammedan contemporary, finding at last that the stories of Mohammedan molestation of Hindu women, adopted as a part of Muslim tactics in the last riots at Amritsar and Multan, were unfortunately true, advised the adoption of *purdah* by Hindu ladies. What a sad reflection on the travesty of morals as far at least as the treatment of womanhood is concerned, among the Mohammnden community ! Prof. Moulvi's statement of the Islamic view of woman will perhaps be a wholesome dose to these *parda*-infected people.

PRESENT-DAY MOHAMMEDANISM AND WOMAN.

The writer is quite candid in admitting that the position of woman among the present day Mohammedans is far from satisfactory. Says he:—

We, Muslims, must bear in mind that we can never move forward unless and untill we begin to feel in our hearts that we are extremely backward. We must admit that we have, in general, contrary to the teachings of Islam, done woman a great wrong by denying her the benefit of modern civilization and treating her as a mischievous criminal, a danger to society and a fit person for perpetual confinement within four walls.

IS ISLAM THE FINAL DISPENSATION ?

The writer feels that in social matters at least the laws of Islam repuire to be changed. Islam can not be regarded as constituting, in all the phases it presents, the final dispensation of divine wisdom.

As long as the majority of our backward Muslims do not make up their minds to banish from their heads the monstrous belief that Reason is fettered by Faith and that they are condemned to recieve their laws even on social matters as articles of belief on which it is impiety to exercise their reason, we are bonnd to remain stationary for ever and no material change or progress can be expected of us at any future date. Nothing has scandalised Islam more and nothing has retarded the progress of our community more than the belief prevalent among most of us that Islam expects every Muslim to be tied hand and foot by laws and social customs which were intended for Arabian society as it existed 1200 years ago.

Unless we draw a broad line beween what is religion proper and what constitues social laws, which must respond to the needs of all classes of people at all times and in all countries, we shall have to admit that our creed is impracticrble for all worldly purposes, and is meant only for ascetics and ' sanyasis ' and not matter-of-fact men of the present world.

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HINDUISM A MISSIONARY RELIGION.

Prabuddha Bharata an organ of the Ram Krishna Paramhansa's Mission, delivers itself in the following strain as regards the Shuddhi movement in progress in these days :—

The vitality of Hindu civilization is once again expressing itself in renewed activities in various spheres of life, political social and religious. One of the most redeeming features of this ranaissance is that Hindu Society is breaking throngh the incrustations of conservatism and orthodoxy which once served as protective measures but are now proving to be stumbling-blocks in the path of national growth and advancement. It is again realising the ancient spirit of assimilation and inclusion which enabled it to conquer culturally even many of its political conquerors. "It is awakening to its duties and responsibilities towards those classes which were the victims of the spirit of fanaticism and religious persecutions, often let loose during the Mohammedan rule in India. Many of these communities, although they were forced to renounce the church of their forefathers, never lost their living faith in the ancient religion. But still no attempts were made to readmit them into the Hindu fold because of the suicidal policy of exclusiveness adopted by Hindu Society for centuries together. It is undoubtedly one of the most hopeful signs of the times that, true to its ancient spirit of universalism, it has again opened its doors to all who want to be admitted into its fold, and sincerely follow the paths leading to Immortality and Blessedness first discovered by the great Rishis of ancient India. To many a superficial observer unacquainted with the true history of the propagation of Hinduism, such a step may appear to be a departure from the common practice. But in reality it is an expression of the infinite vitality which enabled the Eternal Religion of India to absorb diverse races and nationalities, and transform them by the potent influence of its high ideals and universal principles.

The inexhaustible power of assimilation lantent in Hindu Society manifested itself during the great revival of Hinduism, when Sankara and Kumarila, and later on Ramanuja and other religious reformers, fought hard against the various forms of Budhism and Jainism, and brought the Budhists, Jains and aborigines alike into the fold of the Mother of relegions. This process again went on vigorously when, spurred by the cruel persecutions and forcible conversions undertaken by the aggressive followers of Mohammad the vitality of the Aryan religion expressed itself in a mighty religious revival more liberal in spirit than its predecessors. Ramananda. Kabir, Chaitanya and a host of other great teachers flourished during this momentous period and opened the doors of Hinduism to peoples of all castes, races and religions. Contrary to the usual custom they did not hesitate to admit even Mohammadens into their fold, as also the members of the various Buddhist sects, who often converted by force into Islam were swelling the bulk of the Mohammedan community in India.

No communities in India should look upon this new awakening of Hindu Society with any feeling of suspicion or jealousy. They should rather welcome it heartily, and rejoice that the weakness and passivity of the followers of Hinduism, which stood in the way of true inter-communal union, is yielding place to renewed strength and activity. For truly speaking this revival is preparing the way for a great national union which has ever been the dream of the greatest saints and patriots of this holy land. The first condi-

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tion of this union is the recognition of the equal rights and privileges of all communities. A union which demands the surrender of the primary rights of any class or community for the sake of political expediency can never stand the test of time. We want the union of the strong. Sham union between the weak and the powerful is sure to end only in disruption and national dissaster, if not in the most unwelcome absorption of the weaker element by the stronger. We want each community to realise its manhood and individuality, to stand boldly on the bedrock of its own faith and culture, to assert its rights to profess and propagate by all moraland legitimate means the faith it sincerely believes to be most beneficial to itself and humanity And then will naturally follow an abiding national union based on mutual respect, on equality of rights and privileges, on the recognition of the great fact that however wide may be our differences as regards matters non-essential, our highest national and communal ideals are one and the same. And these we can never realise without the hearty help and co-operation of the various sister communities which form the limbs of our common Motherland, India.

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BY

Dr. RABINDRANATH TAGORE

AND

Mr. C. F. ANDREWS

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